LIDUVIL

1824 – 1924

UDUVIL, 1824-1924

BEING

THE HISTORY

OF

ONE OF THE OLDEST GIRLS' SCHOOLS
IN ASIA

BY

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To all Uduvil Girls

past and present,

this book is lovingly dedicated.

PREFACE

The fact that some record should be compiled of the first hundred years of one of the oldest boarding schools in Asia led the Uduvil Old Girls' Association to appoint in February, 1923, a committee consisting of Miss Susan R. Howland, Mrs. Isaac Paul, and Mrs. M. H. Harrison, to be called the History Committee. This committee after a few meetings, decided that Mrs. Paul should write a brief history of Uduvil School in Tamil, and that Mrs. Harrison should write one more in detail in English. Various circumstances, however, made such demands upon Mrs. Paul's time that she found herself unable to continue her task, and the two histories in English and Tamil were both finally undertaken by Mrs. Harrison. The Tamil history is not a translation of the English one; it is rather a brief sketch, accompanied by numerous pictures, of the outstanding events in Uduvil's career; the English history is an attempt at a fuller story, based on all the information available. The main sources of material have been these: (1) the Minutes of the American Ceylon Mission 1816-1924, (2) Reports of Uduvil School, beginning with 1833, (3) the biography of Mrs. Winslow by her husband, (4) extracts from missionary magazines published in America and Ceylon, (5) lists, programs and songs furnished principally by Miss Howland and Mrs. Paul—(6) innumerable conversations with old girls, and (7) answers to a questionnaire sent out to a limited number of them.

I am much indebted to Mr. S. K. Daniel, Mrs. Mary Paul Fry, and Miss Lily M. Chelliah, for translation, revision and proof-reading of the Tamil history; and to my husband and Mr. E. G. Nichols for help in the correction of proof of the English history. I am also especially indebted to Mrs. Paul and Miss Howland, whose rich experience and knowledge have been invaluable. The writing of this book has been a most rewarding piece of labour, though the finished product falls far short of the ideal of its author.

The cover design was drawn by Miss Rose Welch, a grand-daughter of one of the early graduates of Uduvil, Mrs. Maria Peabody Welch, who is now in charge of the drawing department of the English School. As regards the pictures, those available have been for the most part of the Uduvil of the present day; many of those of the past have been too much faded for use. Though this may be a disappointment to the older alumnae, we hope that they may realize the difficulties of the historian.

M. K. H.

CONTENTS

MISS SUSAN R. HOWLAND.

PRINCIPAL. 1880—1913.

CHAPTER I

UDUVIL STARTS

A deserted stone house, once occupied by a Franciscan friar, a long verandah with a ruined garden in front, and the thickly populated village of Uduvil in the peninsula of Jaffna in North Ceylon—these were the things which awaited the coming of the American Board missionaries, and the beginnings of Uduvil School. Let us imagine, if we can, the Rev. Miron Winslow,—in after years the author of Wınslow's Tamil Dictionary, so well thumbed by succeeding generations of new missionaries,—in his long black coat and white stock, with his young bride, Harriet, dark-haired, delicate of feature and figure, the two Spauldings more ample and more robust, one April morning of 1820, alighting from the palanquin which bore them from Tellippalai to gain the first glimpse of their future home. "The walls are much injured by time and the intruding banian," writes Mrs. Winslow, "It is a long single-story house with a verandah in front. The floors are made of mortar ; the roof is covered with palmyra leaves, the rough dark-coloured timbers and leaves being seen from below . . . As the treasury is now nearly exhausted, we concluded to occupy the house without doors and windows except of our own making . . . After dinner, Mrs. Spaulding and I made some windows by weaving palmyra leaves, basket-fashion, across small cords which Mr. S. and Mr. W.

had extended from side to side of the window frames constructed by themselves." "The pleasure of being at our own station so animated me," she writes later, "that I almost forgot my bodily infirmities. Mr. Spaulding says, 'I never was so happy before.'" The joy of opening a new station, the possibilities of work in this crowded village, which already made its presence felt by the group of on-lookers,—men, women and children, who watched the new window frames in process of making,—the dreams of what this village might become, in the providence of God, all this imbued these first Uduvil missionaries with a courage and hope that, even after a hundred years, shine out in the pages of the records they have left.

What were the people among whom they were to work? The Jaffna Tamils are, to use their own favourite metaphor, the "Scotchmen of the East," industrious, thrifty, intelligent,—a race among whom farming is the most honourable profession, a people dark-skinned, straight-haired, healthy, with no signs among them of the extreme poverty to be seen on all sides in India. For nearly three hundred years their peninsula had been invaded by Europeans—the Portuguese and the Dutch. For the spicy island of Ceylon had, in the fortunes of war, been captured first by the Portuguese, later ceded in treaty to the victorious Dutch, and still later, in 1796, given over to the English. During its Portuguese and Dutch periods, Roman Catholic priests and Protestant pastors had been preaching their creeds in every village; many stone houses, of which the ruined house at

Uduvil was one, and stone churches survived as evidences of their occupancy. But though, according to the statistics, their adherents were many, so many that the huge churches which they built were often filled for divine service, so little real was the conversion of the majority, that when the island came into English hands, and the people were given complete religious liberty according to English traditions, the whole population of Jaffna save for a few Roman Catholics, became again followers of their ancestral religion,—Hinduism. The occupation by European races, however, had left other traces than stone buildings and good roads. European civilization was somewhat familiar ; the early missionaries found a few Tamils who knew English, and a thirst for a kind of education beyond that from ola books which boys could then acquire from Brahman school-masters. How keen their desire for education was may be seen from the fact that only five years after the arrival of the first American missionaries, twenty-four schools existed in Jaffna villages, with an attendance of over one thousand children. Most of them were day pupils but a few were boarders living in the homes of the missionaries.

Yet strong as was the desire for education for boys, the missionaries early recognized a corresponding fact,— a strong prejudice against the education of girls. "It is not our custom," was the invariable answer of the parents when the missionaries attempted to persuade them to allow their daughters to learn to read. Apparently the only girls in Jaffna who could read in

1816 were a few perhaps connected with the temples. "I saw two native females, who could read and write, one in Alavetty, and one in Udupitty," writes Mr. Meigs. "I heard of another but never saw her. I think there were no others in the province in 1816, when the first American Missionaries arrived." Not only the parents, but the girls themselves, objected to any attempt to make them literate. The idea prevailed, according to an early mission report that for a woman, learning to read "spoiled her modesty, endangered her chastity, and rendered her insubordinate to the other sex. Little girls when first brought into the schools could hardly overcome their sense of shame so as to go on with their studies." But in America, in 1820, especially in New England, from which many of the early missionaries came, it was unthinkable that a girl as well as a boy should not be able to read and write. The custom of ancient India, the original home of the Jaffna Tamils, was also in favour of literacy for girls, although perhaps this fact was then little known or regarded either by the missionaries or the people of Jaffna. However this may be, there was an early conviction that no real growth in civilization or Christianity could be made in Ceylon unless its women were educated. A remark made by Christian David, a Tamil pupil of the famous Schwartz of Travancore, was often quoted in the mission circle :—"The conversion of one woman is of more importance than of six men." And since conversion must be through the mind as well as through the heart,—no mere lip-conversion, as in the days of Dutch occupation,—

unceasing efforts were made to attract girls to the schools.

The methods tried varied somewhat in the different stations. At Manepay, whither the Spauldings had moved in 1822, the school-master on his way to and from school, used to stop at various houses and say, "If this little girl will come and study at my school, she will get a nice cloth." At all the stations in the first years, a small gold necklace also was given to each girl who could read fluently in the New Testament. At Tellippalai, Mr. Poor told a father with six daughters and one son that he would take the son into his school only on condition that he would allow two of his daughters to attend. Valliammai Vyravi, (afterwards Harriet Newell), one of the daughters, tells of how many family councils were necessary before the parents could make up their minds to incur the disgrace of having their daughters literate, and how for the sake of their only son, they finally yielded. At Tellippallai also occurred the incident of the wonderful girl who could write her own name. The headman of the village came to Mr. Poor's house to get the signature of this girl to a deed transferring some land which was part of her inherited dowry. To his great surprise, the girl, instead of indicating her signature by a mark, as was customary, wrote her name in a bold firm hand. "So," said the headman, "there is some use in girls learning to write. I will send my daughter to the missionary." And he did.

At Uduvil the difficulty of first obtaining girls may be realized by following Mrs. Winslow's letters and diary. In February 1821, she writes, "After many perplexing circumstances, we have a school of nine promising boys." In September of the same year, "I have long been trying to obtain girls to attend school. Was much encouraged today because one came whom we have often tried in vain to get. There were before two day-scholars who have attended pretty constantly for several months, besides the little one in the family who is the daughter of the domestic. So a commencement is made." At the end of October, "I had some conversation today with a man who has often promised to send his daughter to school. 'What wages will you give her?' said he. 'It will be great wages if I give instruction, but I will give more. If you will let her remain all the time, I will give a cloth and jacket and food.' 'No, she shall not eat with your girls' .... 'Well, I see that you never intended to send her, and I have nothing more to say.' 'If you will send somebody home with her every day, and give her fruit when she is hungry, I will send her.' I did not believe he was in earnest, but this afternoon, he sent the child." Under date of June 29th, 1822, she writes again, "This morning a little girl was brought to us to receive in our family. This is a wonderful circumstance, and we hardly know how to understand it." Four years later, in a letter to Mrs. Bird of Calcutta, in answer to inquiries about girls' education in Ceylon, she tells more in detail the story of these first pupils. "Soon after we

came to Uduvil, two little girls were often seen about the house, and sometimes looking in the door or window. If we spoke to them, they appeared alarmed and ran away. After a while . . . they became more familiar, ventured to stop and listen to us, then to sit down on the door steps a few minutes, afterwards to receive a little fruit when offered, and at length, by promise of a jacket when they should be able to make one, they were induced to take a needle, and learn to sew. They were much pleased, and everyday came and sat in the door for two or three hours. We then told them of the advantages of being able to read, and persuaded them to try to learn. After about six months, they felt quite at home, and were on the premises nearly the whole day. Their parents, however, could not think of having their children "lose caste" by eating on our premises. . . . About this time we had a native woman in the family to take charge of my infant, and she requested to have her daughter, a girl of about eight years of age with her. Soon after, a member of our church brought his sister, and another her daughter. Thus we had three who took their food on the mission premises, but nothing could induce either of the parents of the two day scholars to leave them with us, until these three had been nearly one year in the school. One night a hard storm prevented their going home. They stayed with the girls, and one of them was persuaded to partake of their supper. The other would eat nothing. Some weeks after this, the father of the girl who had eaten on the premises, brought

her to us, and said, 'You have been like a father and mother to her, so you may now take her ; but tell me what you will do for her ; you must find her a husband.' The man was evidently induced to give up the child by her own entreaties. After this, we had less difficulty, in inducing others to come to us, or their parents to give them up." From other evidence, we learn that this girl was Betsy Pomeroy, (Chinnachi Vyravi) daughter of the keeper of a temple at Uduvil, and afterwards for many years the matron of Uduvil School.

By 1823, the interest and desire for education were such that the mission decided to start in addition to these boarding schools at each station, a central school for boys, where a more advanced type of education might be obtained,—the famous Batticotta Seminary. A little later, the idea of establishing a central school for girls where the mothers of succeeding generations might be fitted for the influence they would surely have, engaged the mind of the mission. Many were the discussions about the locality of the proposed school. The first decision was for Tellippalai, where the number of girls boarding with the family of the missionary was larger than at Pandateruppu, Vaddukoddai or Uduvil. But other considerations led to a change in this decision. Mr. Poor had been transferred to Vaddukoddai to take charge of the Batticotta Seminary, and the missionaries now stationed at Tellippalai—the Woodwards,—were far from strong. It was recognized that a missionary wife interested in education was indispensable for the

work of a girls' school. At Uduvil there was a strong and capable missionary with an equally capable wife. It was decided, therefore, that the school be at Uduvil, and that the Winslows be in charge. "It is agreed to have the female central school here," writes Mrs. Winslow in September 1823. "I feel that it is a great object. If it is the will of God that the school should come here, may we be prepared by His spirit to enter on the work with right hearts. May the beginnings of the school be marked with His special blessing." The actual beginning seems to have been made in January 1824, when twenty-two girls were gathered from the various stations, at Uduvil, and the boys then taught there were sent elsewhere. These twenty-two were almost immediately increased to twenty-nine.

At first, the school was held in a bungalow erected for the purpose, – in all probability, a mud building with a roof of thatch. A teacher called Solomon, who was not a Christian, but was favourably disposed toward Christianity, was employed to teach the girls lessons in Tamil in the morning; in the afternoon, all the pupils sewed under Mrs. Winslow's direction. According to a mission vote, they were paid for their sewing at first, three-fourths as much as tailors. Various arrangements were made for their home life,—an old Portuguese woman was hired as matron, a dhoby for the school washing who worked in the compound, a cookwoman also to help the girls in the heavier tasks of cooking, though from the first they themselves did part of the cooking taking turns by days or weeks. No visitors were

allowed to go to their bungalow, but visitors might see them on the verandah in the presence of the missionary. They were allowed to go home once every month for a day and two nights, and also for special occasions, such as weddings and funerals. There was no equipment except "a pair of globes" kept by Mrs. Winslow in her sitting room; no text-books, as no suitable ones could be found in Tamil. All lessons in arithmetic and geography were written out daily by Mrs. Winslow. Most of the girls ranged in age from five to eleven, and were kept in the school until they were married. "They marry as soon as marriageable when they have an eligible offer," writes Mrs. Winslow, "though we should prefer having them wait longer." A proceeding much criticized in America was the giving of a small dowry, of fifty rix dollars—about seventy-five rupees—to each pupil who left with a satisfactory record. "This is generally expended in the purchase of dress and ornaments, it being about half what the usages of society require as a national custom," writes Mrs. Winslow. The school was from the first under a committee appointed by the mission, who had the right to regulate the curriculum, impose examinations, and act as advisers on the question of marriage. How soon the girls were pushed on to positions of responsibility may be seen by the fact that in 1826, three former pupils had married and were teaching in girls' day schools where they did "much better with them than men."

A novel feature of the school from the first was the custom of naming the girls for their

benefactors. This custom originated partly from the need of money for the support of each girl, since the ordinary funds of the mission were very limited; partly also from the desire that each girl might have a sponsor who would be interested in her spiritual growth, and pray for her conversion. Thus in the roll of pupils for 1824, we find Betsy Pomeroy, Charlotte Burnell, Ann Louise Payson, Mary Sweetzer, Harriet Newell, and many another name which originated in America. Some of the benefactors were English civilians (a Chief Justice of Ceylon was one); others were missionaries in India or Ceylon; but most were groups or individuals from Maine, Massachusetts, Connecticut or Maryland. The girls seem not to have objected to their new names, though in all probability they were called by their more familiar Tamil names among their schoolmates. Years afterwards, some of them wrote their impressions of these first school days. "Early in 1824," writes Harriet Newell of Mallagam, "the girls in the boarding schools at the stations were gathered to one at Uduvil. I went to Uduvil and while there was moved to speak with my schoolmate Betsy, and Betsy with me about our religious feelings. We both went to our Pastor, and told him and asked him to teach us more about the way of salvation. He taught us and prayed with us. About this time four other girls were awakened." "Our Pastor" was undoubtedly Mr. Winslow, for in those early years, every missionary husband at Uduvil was "pastor and police" for the school.

In 1826, the American Mission faced these two serious questions concerning the Female Central School: 1. Is it best to select girls from good families and from good caste, or those from poor families and low caste? 2. How long ought we to support girls in our Central Boarding School after they become marriageable and refuse to accept of a good offer? The second question admitted at that time of but one answer: the girls must be induced to accept the first eligible offer, if possible, but even if they would not, they must be kept in the school until they married if all the Christian habits and teachings they had acquired were to be preserved. About the first question there was evidently some difference of opinion—but it was finally agreed that they should admit girls of good caste "who have some property; such girls as would make suitable companions for the boys" in Batticotta. The report adds, "we shall be able to obtain such" girls, and indeed after two or three years, the school became so popular that the Mission had to limit the number which could be taken. In 1828, Mrs. Winslow writes, "Notice having been given to some extent that girls would be received to the female Boarding School, thirty-seven were brought, and after we had selected twelve, the remaining ones were urged upon us by every plea that their parents could use." The evidence is strong that, although the first girls taken were poor, the subsequent pupils were girls with property and of good standing in the community.

Toward the end of 1825, Mrs. Winslow, always far from strong, was so unwell that a change

of several months to Calcutta was prescribed for her. Her husband accompanied her, and during their absence the school was moved to Manipay where it remained for two years under the charge of Mr. and Mrs. Spaulding. During this time, an epidemic of cholera attacked the villages, and from the orphans who were left by its ravages, came new pupils for the school, several of them girls of character and influence in its later history. Though Mrs. Winslow returned late in 1826, her health was still delicate, and it was not till 1828, that the school returned to her care. By this time, the mission had voted that the number of pupils should be thirty-five, and that buildings should be built to accomodate them.

From the first, the religious influence of the school was very strong—in fact, it is a tradition that every girl who completed her course during the first fifty years of the school, became a Christian. Mrs. Winslow tells us in her diary of her habit of remembering one girl at a time with her own children in prayer. Her prayers for a special blessing on the school at its commencement, were answered by the revival of 1824, where every girl in the school became affected, and several of the older ones joined the church. "In 1825," writes Harriet Newell, "the missionaries erected a temporary bungalow at Sandilipay, and fitted it up for meetings. On this occasion, forty-one persons were received into the church, most of whom were baptized. My eldest sister, my brother, and myself were of the number." Apparently at this time the girls' schoolmaster, Solomon, also became a Christian. In

1832, 1833, 1835, other revivals were experienced, and each time the older girls of the school became members of the church. "I had not been in school long," writes Ann Maria Spence, another of these early students, "before the twenty verses and others which I had learned in the the village school appeared very precious to me. I began to understand a little of their meaning. I attended the meetings held by the Missionaries, when I heard many confessing their sins and praying with tears. I began to be anxious and said, 'Am I not also a sinner? Why, I am a little girl. I will repent after all the older girls have repented. If I repent now, everybody will laugh at me.'" A very human little girl was Ann Maria! There were, however, special meetings for little children. There was also a Sunday-school of five hundred children of whom one hundred were girls, at which the girls of the boarding school, young though they were, acted as teachers under Mrs. Winslow's supervision.

But the religious atmosphere, though very strong, was not altogether sombre. From the first, the girls loved the school, longed to stay in it, and were sorry to leave it. Most of them were married in the school itself. "The business of their marriage is superintended by the missionaries having charge of the school", says an early school report. "The girls do not wish to go home to be married, nor would they be allowed." Mrs. Winslow speaks in 1830 about the marriage of Mary Sweetzer. "We have married one of our native children, or I might say, two of them, since I last wrote—Mary Sweetzer and J. H. Lawrence,

the former from the school, the latter from the Seminary, but now a catechist here. It was a pleasant occasion. Mary, however, felt sadly at leaving her home and companions. Her tears for two weeks previous evinced that her heart was heavy; and after all was over, except taking leave of us, she could hardly get away, though going only two and one half miles. They were married in the morning, in the church by Mr. Winslow after the forms of the Church of England." "Perhaps I may interest you a little by telling you something of the proceedings from the time a young man proposes to marry one of these girls," she writes again. "In preparation for this interesting occasion, a profusion of cakes, made principally of rice flour, and boiled in oil, are provided, as also a variety of fruits. The parties then invite their friends. At this wedding .... the bride was dressed by her friends and the groom by his, and without seeing each other they entered the church at different times and took their seats on separate mats. They were married according to the usual forms, accompanied by a prayer, and an address on the duties of husbands and wives. They then returned to different apartments to partake of the refreshment provided. After a little time, the bridegroom came with a few select friends, and tied on the bride's neck a *thali* and threw a wedding cloth over her shoulders. We prevailed on them to take a piece of cake together, as a substitute for smoking which is common among them." Later in the same year she writes of the marriage of two other pupils, "The girls felt sadly

at leaving, so that we were almost obliged to force them away." Mr. Winslow tells us that by 1833 twelve of these early pupils had been married to Christian husbands.

In 1832, the school was still growing. On notice being given that a few more girls would be received, seventy were brought, of whom the twenty-eight most promising were received. The mission again brought up the question of a permanent building and schoolroom. In consideration of the increasing popularity of the school, they decided that sixty instead of thirty should be the number on the roll, of whom ten should be "on trial." The schoolmaster who taught them Tamil reading and writing was evidently still the same Solomon, though Nicholas Permander, an early covert of unusual ability, was Mr. Winslow's assistant at Uduvil during these years, and may perhaps have been for a time a teacher in the school. But she who was at once principal, teacher, sewing mistress and matron, was breaking under the burden. The death of the oldest Winslow boy, who had just been sent to America after a most trying parting from his parents, no doubt hastened his mother's death. Toward the end of 1832, she was very unwell, and in January, 1833, she died in child-birth at the age of thirty-six. Amid the lamentations of her pupils, present and past, she was buried in the church at Uduvil.

TWO PIONEERS

MISS ELIZA AGNEW

MRS. HARRIET LATHROP WINSLOW

CHAPTER II

UDUVIL BEGINS TO GROW

The Mission immediately voted, on Mrs. Winslow's death, to send the Spauldings to Uduvil, where they remained the rest of their long lives. Mr. Winslow went almost at once to America on furlough, and when he returned was stationed in India. The fact that Mrs. Spaulding was hampered by her duties to her children from taking a very active part in the school, led the Mission to consider, in 1834, the advisability of asking the Board in America to send an "unmarried female" to help in the girls' school. No request was sent, however, as such a "female" was an unknown quantity on any mission field at that time, and to send for one was too revolutionary a measure! The girls were taught almost entirely by Tamil teachers for the next five years, except for sewing, which Mrs. Spaulding superintended, and an occasional lecture by Mr. Spaulding.

In spite of this lack, however, the school began to improve its curriculum. In 1835, the course of study, which had previously been entirely in Tamil, was arranged to include a little English. "Suitable books and maps were not to be had in Tamil," says an early report, "nor anything

which would give them general knowledge. Other considerations in favour of the measure, such as variety of study, a wider range of thought, and in many cases, advantages after they are married might be mentioned, but they will readily suggest themselves. In no case has any evil been known to result from it." The course now consisted of reading and writing both in English and Tamil, Arithmetic through "the rule of three," and fractions, and a little geography and astronomy, as well as the needlework to which the afternoons were devoted. That astronomy, even of the most elementary character, was included was probably due to the fact that in Batticotta Seminary, this study had been most useful in combating superstition and the influence of popular astrologers. The writing lessons in Tamil used both paper and ink, and the ola and the style. Mr. Poor, for several years a much interested member of the supervisory committee, emphasizes, in an annual report, that "writing with the style on the ola must be regarded as essential to a classical education in a Tamil country," and should not be neglected, but at the same time commends the writing of both Tamil and English on paper. "If an odious comparison may be allowed, the writing is better than at the Seminary." A class in singing was also added in 1835, twenty-four Rhenius's Tamil Hymn-books were furnished, and a little later English hymn-books also.

With the change in curriculum came numerous changes among the teachers. Mr. and Mrs. Hutchings, sister and brother-in-law of Mrs.

Winslow, were stationed twice at Uduvil for short periods between 1833 and 1840, and no doubt helped in the school. With the introduction of English, Rufus W. Bailey, formerly a student of the Batticotta Seminary, was sent as teacher to Uduvil. In 1837, Nathaniel Niles, who had been not only a student, but also a teacher in the Seminary, and was one of the first Tamils to be trained in theology for the work of a preacher, was sent as headmaster of Uduvil. He continued there for ten years,— the first of a long series of headmasters who devoted their lives to girls' education. About the same time, the mission voted that graduates of the girls' school itself might be employed as teachers. In what year this vote was carried into effect, it seems impossible to know, but in 1839 there were undoubtedly one or more such graduates employed at Uduvil,—for the mission recommended that they wear jackets, and that an allowance of one rix dollar a month be made each of them. In 1838, it was proposed that all teachers be divided into teachers and assistant teachers, as was done in the Seminary; about the same time it was proposed that Uduvil teachers be trained in theology and pass yearly examinations in it— this also like the teachers of the Seminary. The year before, the mission finally voted to send to America for "three unmarried females." In answer to this request, two young ladies, Miss Eliza Agnew, and Miss Sarah Ann Brown arrived in Ceylon from America in December 1839. Miss Brown returned within a year to America on account of ill-health, but Miss Agnew began that

long career as teacher and virtual principal, that won her the undying affection of Jaffna women.

The fact that so many new teachers were constantly needed is another indication of the rapid growth of the school. In 1835, the number of pupils was seventy. In 1837, it grew to one hundred. In the same year word came from America that expenses must be reduced, as the American churches were no longer able to support the work on the same scale as before. There is also a hint of criticism that too much money is being spent on education, that it is useless to attempt such schools as Batticotta and Uduvil, for higher education. The yearly expense for each pupil at Uduvil was between four and five pounds,—in those days a large sum. The mission therefore, was forced to reduce the number of pupils to eighty-five, but in 1840 the number was again increased to one hundred. This figure, with few variations, was the usual one for the next ten years.

With the growth of the curriculum and the teaching staff came also a growth in buildings. The country at Uduvil in 1830, to the South and West of the school, was a mass of waving fields of grain and open spaces. "Lawrence's Gardens" were first purchased, and the new schoolroom, so long talked of in mission committees, was built before 1846. This was of brick, fifty feet by twenty-seven, surrounded on three sides by a verandah nine feet wide. At the same time, a cook house or kitchen, and a bathing house of stone, were built; and a long narrow building

for dormitories, which was divided into four sections. Back of the dormitories, ten small rooms, seven feet by nine each, were built for prayer rooms. These were yearly assigned to various groups of girls as places for private prayer and meditation. Here older girls taught the little ones how to pray; here the little ones were initiated into that mystery of repentance and tears which so agitated the bosom of little Ann Maria Spence. Between 1840 and 184€ an "eating house" or dining room was added, and a series of recommendations by the committee finally furnished it with low tables and benches. The buildings were enclosed by a fence which had only one gate, communicating with the mission compound.

The routine of those days was in many respects not unlike the routine of the Uduvil of today. "The first bell rings about 5 o'clock a. m., when the pupils rise, roll their pillows in their mats, and put both in the appropriate place in the frames designed by the name and number of each girl," writes Mr. Spaulding. "Then follows the necessary washing of face and hands preparatory to morning devotions." Following this, at half past five, came the memorizing of the hymns and Bible verses assigned for the day. "By this time it is light enough for one sitting by the window to read. One of the pupils reads a chapter in course, two or three verses in a hymn are sung, and the reader leads in prayer. In this manner the family worship is conducted by those who are Church members alternating in alphabetical order." The girls then separated to sweep, dust and cook for the day. Under the

Spauldings and Miss Agnew the rule was always that members of the first or highest class should sweep and dust in the mission house under the personal supervision of the missionary ladies,—"two to Mr. Spaulding's study, two to Mrs. Spaulding, two to Miss Agnew's bedroom," etc. The others swept the schoolroom, spread the mats in the dining room, (before the advent of tables,) swept and dusted the dormitories and prayer rooms, ground curry stuffs and coconuts for the day, and swept the compound. The next duty was the scouring of the brass plates used at meal times,—"when they take their meals they sit in two rows facing each other—each with a brass plate or basin, or dish to receive her portion," says an early school report. What a picture the gleaming brass plates must have made! Breakfast was at 8 o'clock, and consisted of cold boiled rice and curds with plantains occasionally, "when they can be had in the market." The cooks were two Tamil Christian women whose duty was also to instruct the girls day by day in cooking. School began at quarter to nine, with fifteen minutes devotions, after which "each class is sent to the place of study and recitation," until twelve. The noon meal comes at one, and at quarter to two the school reassembles for its writing lesson". From half past two to half past four was the sewing class, and at five came another prayer meeting; "evening worship conducted as in the morning. Whenever the other duties permit, the principal retains the pupils a short time for exercise in vocal music." After a supper of boiled rice and pepper water, the school re-

assembled for an hour of evening study, and then after singing and prayer, went to bed at 8 o'clock.

The rules for the school, in force from the beginning, but hung up in the school hall about 1848, as Mr. Spaulding tells us, reflect the ideals of America in young ladies' select seminaries in the forties and fifties. "Girls whenever they sit or walk or run should be quiet, orderly and submissive." (Query of an irreverent historian : how shall we run in a submissive manner?) "Girls who do not go to their meals as soon as the bell rings, shall lose their food." "No child while a member of the school shall be allowed to pierce the nose for a jewel or wear one if pierced before, on penalty of immediate dismissal. Jewels for the toes are wholly disapproved of and not allowed." "Monitors must not only point out the faults" of the girls in their respective charge, "but also point out the individuals who have committed such faults." The system of monitors, who should keep bills for the dhoby etc., mark the absent, and generally take the responsibility for certain groups, seems to have been an early development. "Girls who use வெற்றிலை பாக்கு and tobacco shall for the first time be fined a dollar ; for the second offence two dollars. If found the third time they shall be dismissed." This last rule was adopted after much consideration in August, 1845. From the beginning the use of tobacco and of the betel leaf and arecanut, regarded by Tamil women as a stimulant and a beautifier, was frowned on, and many addresses by the members of the committee on the subject of discontinuing their use were made to the school. After one such series of addresses

the committee through the principal "received a letter signed by all the native teachers who voluntarily pledged themselves to discontinue the use of the fore-mentioned articles while engaged in teaching." The pupils, however, continued to disobey the rule many times, whereupon a fine was instituted, the amount to be subtracted from the dowry given to a girl when she left. This penalty appeared to be effective, and presumably the use of betel and tobacco in the school stopped. In general, the girls did not need much discipline,—"The pupils are very happy and playful and easily governed," says the report of 1846.

The religious interest in the school continued and found practical expression, both during school days and afterwards. An event that was well-remembered by its participants twenty-five years later, was the part which certain of the girls took in revival meetings in Chavagachcheri. In 1835 at a certain special meeting in Manipay, during a revival, the Uduvil girls spoke with such power and persuasiveness, that Dr. Scudder, then stationed at Chavagachcheri called them and said, "Will you go there and speak with the people?" Let Louisa Payson continue the story. "All the girls said 'Yes'..... Our pastor gave us leave and twelve of us took food for our journey and Nakantaran as our guide and protector. We left Uduvil about 5 o'clock in the morning, and reached Chavagachcheri at 11. When Dr. and Mrs. Scudder saw us, they hailed us with joy, gave us food already prepared, spoke many things that were good for our souls. We ... that afternoon exhorted the women that assembled. The next morning a

large meeting was held in the Church. Sarah Dewitt spoke so as to rouse the minds of all present. Others also rose up and with weeping exhorted the people. We spent three days in such meetings and then returned." No Girl Guide Rally in Colombo at the present day could rouse such a storm of protest as did this trip to Chavagachcheri.

In various ways also, Uduvil girls proved themselves strong Christians after they left the school. Several of them became foreign missionaries to places in India or the Straits, either as helpers of their husbands or as definitely volunteers for specific pieces of work. The first of these, Caroline Chester, was married in 1837, to Gloucester, a graduate of the Nallur Boys' Seminary, who was sent as a catechist by the Church Missionary Society to Penang in the Straits Settlements. "A female who does this does much more than she who leaves America for a foreign land," comments the writer of the report of 1837. We learn from a note of Mr. Spaulding's that she returned in about two years "with her half-spoiled husband, commenced a girls' school under the care of Rev. Mr. Adley, and continued to teach and keep her husband out of the fire until her death in December 1842. She was succeeded by Almyra Rice Pratt. This was the commencement of female education at Nallur." Another of these early foreign missionaries was Ann Maria Spence, who after her marriage to John White went with her husband, at Mr. Spaulding's request, to teach a young Hindu Princess of Ramnad in South India. "When we reached the adjacent continent", she writes, "my husband obtained a situ-

ation as a clerk in the Customs House. When we arrived in the Palace, the Princess, her mother, and their relations urged us to rub ashes. As we would not consent, they declared we were "low caste religionists" and should not be allowed to teach the Princess. They also commanded us not to teach the children unless we had ashes on our foreheads. Then I said to them, 'I did not come here to deny my religion. I came here to teach the Princess : ' . . . I wrote a letter to the collector, who had called me. He resided in Madura. He replied immediately. I was then allowed to teach. After two or three months the inmates of the house treated me very kindly. I then began to teach the Bible little by little, as I saw they were disposed to listen. . . . . Afterwards daily they begged me to tell them more about this Bible. The Princess improved in learning". . . . After nine months she returned to Jaffna for the birth of her first child, and afterwards she and her husband were employed in the Wesleyan Mission as catechist and teacher. A third early graduate who performed valiant service was Harriet Newell Ambrose, one of the six daughters at Tellippalai, whom Dr. Poor had induced to come to school. Four of the six daughters had remarkable careers, and became the mothers of steadfast Christian families. Harriet herself started a private school for girls in Jaffna town in 1828 and "when Mr. Percival" (of the Wesleyan Mission) "commenced his high school for girls at Vembadi, she was employed in that school . . . as sewing mistress and teacher. She with her sister Harriet Lewis Simon and Catherine Dimmick Tissera were the principal teachers

and assistants in that most interesting Female school." Nor were these girls exceptional in their Christian character and influence. Another early report tells us that "almost without exception" these girls were an "ornament to the Church," and in several instances restrained "the wandering feet of their husbands".

In 1844, the boarding school which Mr. and Mrs. Hutchings had started ten years before at Varany was discontinued owing to the ill-health of the Apthorps who were connected with it, and eighteen girls from that school were taken in at Uduvil. Soon afterwards, on the death of Mr Apthorp, Mrs. Apthorp came to Uduvil and remained there as a teacher until her own death in 1849. In 1846, the missionary staff was further increased by the arrival of another single lady, Miss Mary Ann Capell, who taught at Uduvil for two years, until her marriage and removal to Madura. The staff in 1846 was composed, therefore, of Miss Agnew, Miss Capell, Mrs. Apthorp, Mr. Niles, Mr. Tenent, Mr. Nichols and Mr. Joel Arnold. Of the Tamil staff, Nichols remained only for a short period, William Tenent for several years, but Mr. Joel Arnold, a born teacher, began a lengthy and most successful career of fifteen years. His special subjects were Geography and History, and his classes in these often won the special commendation of the missionary committee. Another young teacher, destined to have a long and useful career at Uduvil, was Jesse Page, who, like Arnold, was a born teacher and able to interest his classes. Miss Capell we find teaching Physiology, which the committee recognize is a

good move, but they comment on the fact that it would be more useful, could she teach it in Tamil. Later on Dr. Green's text book in Anatomy and Physiology in Tamil was introduced into the school. A frequent criticism of the supervising committee between the years 1845 and 1853 is that there is too much English. "The great object should be to furnish their minds", say the committee, and various suggestions are made as to text books in Tamil which were now becoming more obtainable. Miss Agnew's Bible teaching from the first was recognized as being especially valuable. She taught Daniel, the Epistles, Kings and Acts and was asked by the mission to make an outline of her Bible notes for the use of others. During all these years she was virtually the Principal, but only nominally so for one year,—in 1846-1847. The mission committee, composed wholly of men, does not quite trust the leadership of a woman. "The committee feel that Miss Agnew has done all that could be expected of her or even more and is entitled to the best thanks and the confidence of the Mission for her unwearied devotion to the school. But as a single lady and without a command of Tamil, it is impossible for any female to do all that is required for such an Institution", write Mr. Hoisington and Mr. Smith in 1848. The school needs Mr. Spaulding, as a missionary head and principal, and is put again under his care. It is interesting to note that about the same time, the new interest in health of girls in America led to a greater emphasis on the health and physical education of the girls at Uduvil. A special report on the physical educa-

tion of the pupils was prepared and read ; more land was added to the compound ; and exercises to preserve bodily and mental vigour were recommended. The full course of studies for 1846 may be found in the appendix.

But most notable of all the developments of these years were those relating to the methods of financing the school. The mission early realized that the goal for every school must be self-support. The first step was the withdrawal of the allowance of ten rix dollars "allowed to each girl in the boarding school at Uduvil for preparation on marriage occasions and for use of tobacco and வெற்றிலை பாக்கு at such times." Next came restrictions on the use of the dowry money ; it must revert to the mission in case the holder died within a year after leaving the school. Steps were also taken legally so that Hindu relatives might not obtain the money. In 1847, on recommendation of a committee especially appointed for this question by the mission, it was resolved that no dowry should be given to any girl admitted after that date. In 1850, it was seriously considered whether the new class admitted in that year should not be kept only for six years—i. e., during the regular course of study in six classes,—and not, as had been before the practice, until they were married. The next step was an enquiry as to whether some girls, at least, were not able to pay fees. In 1852, a new class of fourteen girls was received, of whom four were admitted as free pupils as before, five were to pay for their clothing only, and five were to pay for their board and clothing. That this new ruling was intended to go into effect is

clear from the fact that a little later, the mission decided to send away those girls who were admitted on condition of full payment, unless they paid their fees. The number of girls offering themselves for admission, though a little less than before other boarding schools were established at Nallur and Vembadi, was still so large that the mission might insist on the rule without fear of loss. In addition, there was a feeling that the educated Christian young girls were outnumbering the Christian young men, and a slight reduction in numbers might be advisable.

At this time, the mission was also receiving a certain amount of money from the government for its girls' schools, though whether any sum was allotted definitely to Uduvil is uncertain. Yet the grant from the mission for Uduvil for 1852 was still £410, besides the salaries of the missionaries at the station. There was besides much more which came from America as contributions for the support of individual girls. Though the training of the educated community in self support was the primary reason for the charging of fees, a secondary reason also was probably the fact that money from America came in the fifties very slowly. America was in the throes of a financial panic, and of the uncertain days preceding the great war over slavery ; and American churches were anxious to lessen, not to increase, their burdens.

In 1850, Nathaniel Niles was transferred to the Uduvil church as preacher, and the headmastership of the school was entrusted to Joel Arnold who had proved himself worthy. His wages were

£1. 7s. per month for that year! The next year Mr. Poor, so long a member of the supervising committee, signed his name to the annual report for the last time. He died of cholera a year later, leaving in his will part of his personal property to be invested as a fund for female education, and his books to Uduvil School.

CHAPTER III

UDUVIL CHECKED

The period into which Uduvil was now entering must have been for all connected with it the most trying period of her history. In twenty years since its commencement, the school had shown steady growth in numbers, in the quality of the work which it attempted, and in its religious influence. But, through the ruling of the American Board Deputation of 1855, it now received a check so serious that, for the next twenty years, it could reach by its influence only a comparative few of the mothers of Jaffna.

The deputation, consisting of Dr. Rufus Anderson, the senior Secretary of the Board, and Rev. A. C. Thompson, a member of the Prudential Committee, spent two months, May and June of 1855, in the Ceylon Mission, and recommended various drastic changes in its policy. As they had come with power to direct that their recommendations should immediately go into effect, the mission had no course open except to adopt the changes, and to hope, if they could not believe, that they might be as productive of good as their authors expected. As far as these changes affected Uduvil, they were briefly these : the numbers in the school were to be reduced to 35 and there-

after kept at that figure; the girls to be admitted were to be nearly, if not all, the children of Christian parents; no girl was to be admitted until she was twelve years old and able to read; pupils were to be allowed to stay only five years, through the completion of a regular course; all English was to be eliminated from the course of study; and fees were to be refused—all girls were to be educated, boarded, and clothed free, as in the early days of the mission. The practice of giving dowries, however, which had already been discontinued, was not renewed, and the outfit previously given to girls who left the school was considerably diminished, and was also discontinued by the end of 1856.

It is difficult to look sympathetically at some of these recommendations of an American Board deputation. The fifties in America were notoriously a period of anxiety, of financial depression, and of conservatism—the period when the difference of opinion over slavery and State's rights threatened the very life of the country. It is impossible that such an environment in America should not have affected the spirits and outlook of her religious leaders, and even of the secretaries of the American Board. The feeling that missions existed for the sake of conversions, and conversions only; that much money could not be spent hereafter on education; that English education especially was a "frill" with which Tamil girls might easily dispense; that no education higher than village school grade could be furnished except for those

who should be Christian catechists and preachers and their wives,—all this was discussed and reiterated by the deputation and even by some of the younger missionaries. Why fees should be forbidden in schools, when at the same time churches were to be encouraged to support their own pastor, is a mystery, and was a most severe blow to the idea of self-support in education, which had recently been so successfully introduced.

The girls at Uduvil were gradually sent away, though with many heart-breaking misgivings on the part of the committee. That the process might not be too drastic, the change was made little by little. In 1856, the number was reduced to 63, in 1857, to 53, in 1858, to 46. The number seems never to have become exactly thirty-five, as recommended by the Deputation, but stayed between forty and fifty for the next fifteen years, and was perhaps sixty between 1870 and 1875. Many times during those fifteen years, we find entries which reveal the difficulty with which the mission restricted the number, and their frequent lapses from their own rule. "Thangam Moody of Manepay was received afterwards by vote of the mission." "Voted that a girl be received from to Tondymanaar, in addition to the twelve already received." "Mary Adams is allowed to remain for the present." "Pooranam Cornelius was allowed in view of the peculiar circumstances of her father's family to join the fourth class." Such entries allow us to see the reluctance with which the numbers were kept under fifty. It was all the harder because candidates continued to appear

for the entrance examination, fifty of them in one year, of whom twenty-six were prounced fit, and only twelve were taken!

The regulation that a girl should be able to read before she entered was one which had been generally in force for several years, but that she should not enter before she was twelve years old was a provision that lessened greatly the possibility of early and intensive Christian training. The measure was perhaps designed by the Deputation to strengthen girls' village schools, which were much less expensive per pupil than Uduvil, and which would serve all necessary purposes in teaching girls how to read and write. But if so, their expectations were not fulfilled; for the fact that Uduvil was now so limited and that only Christian girls might enter there, discouraged Hindu girls from even the village schools, as the following figures graphically show. In 1837, there had been more than one thousand girls in American Mission village schools; in 1855, when the rewards for attendance had been partly with drawn, there were still about one thousand; but in 1858, after the ruling of the deputation about Uduvil, the number had dropped to two hundred and sixty. As the deputation had also forbidden Government grants in aid to be received, this reduction in members was probably a relief, but it meant that there were to be fewer educated women in Jaffna in the sixties and seventies than in the forties, and that those who were educated were educated less thoroughly and deeply. For the last change recommended by the deputation

—that all English should be dropped from the curriculum—meant that the school must now depend on Tamil text-books only, which were still meagre in number, and poor in quality. So thoroughly did the missionaries at Uduvil, however, carry out this recommendation of the deputation, that even the library of English books begun, as Miss Agnew tells us, in 1846, was distributed among the old girls. "This dreadful English language," as Mr. Spaulding used to call it in moments of irony and depression, was rooted out; even Miss Agnew apparently ceased to teach the Bible, since she could not teach in the vernacular—for her name is no longer found among the list of teachers.

"The change of course made it necessary for the teacher to be the Book,—the chart,—the apparatus,—the all to the pupil and this is much the case still." wrote Mr. Spaulding in 1862. "Antelegislation by fifty years, a smash instead of a slide," he adds parenthetically! The course became arithmetic, geography. reading and writing, and scripture in the lower classes; the same course in the higher classes with Tamil grammar and history instead of geography. The history in 1862, consisted of history of Ceylon and India, of Greece, Rome, France, and England, besides church history! One can imagine how cursorily this must have been taught without text-books or reference books! Astronomy, which had been dropped for several years, was taken up again at the recommendation of the Tamil members of the supervising committee. Dr. Green's Anatomy and Physiology, and the Tamil Minor Poets were

also regularly studied in the highest class. Mr. Spaulding adds that "lectures on practical subjects, lectures on manners and customs and religion of different countries" were given, and the "news of the day." The examining committee r ported in 1869 that they had examined the whole school in the news of the day, in which they appeared very well.

Mr. Arnold resigned from the school in 1857 to take up the editorship of the "*Morning Star*," and his place as headmaster was ably supplied by Jesse Page. The other teachers were T. H. Stockton, who took the place of W. Lyman, and remained for several years, Margaretta Robbins, and Harriet Elliot. These two Uduvil graduates were on the staff from 1856 until 1865 or 1866, and were the first women teachers to remain so long in a career. Mr. Hoisington, afterwards for so many years pastor of Uduvil Church, was teacher from 1868 until 1872, and Mrs. Page and Miss Martha Stewart became teachers about 1870. Miss Martha Stewart attained the distinction of being the only teacher who remained on the staff from before the time of the Jubilee in 1874 until the celebration of the school's seventyfifth year in 1899. How proficient the girls became in the lessons taught by these teachers, especially in Scripture, which received most emphasis, is told in the report of the Committee for 1869. "Archdeacon Glennie and his wife from Kandy were present," says the report.... "The recitation in Harmony (of the Gospels) very good. The Arch deacon asked questions branching off from these

lessons into all parts of the Bible, and they" (the members of the second class) "answered the questions thus put at random and unexpectedly and in embarassing circumstances with a readiness and correctness which was gratifying and even surprising to the Committee and evidently to the Archdeacon also."

By 1868, the mission had so far forgotten the recommendations of the deputation, that through the Uduvil supervisory committee they made resolutions, which contradicted at least two of the principles laid down in 1855. The school was recognized as not for Christians only—but for those who "feel the necessity of such an education for their daughters." Also two thirds of each entering class were again required to pay fees, one third of them at the rate of Rs. 10.00 per term, and one third at the rate of Rs. 5.00 per term. Another rule toward self-help was that girls should be furnished clothes for term time only. In 1870, the school applied again for a Government grant, and with this step, which made its financial position easier, came courage to admit more girls. Under Government supervision, also, the school began to take more pains to enlarge its curriculum; and acting on a recommendation from the committee, ceased to devote its afternoons entirely to sewing. Mr. Page, the efficient headmaster, was continually pleading for more time for regular work, and now that there were more text-books in Tamil, (including a Tamil Geography by Mr. Page himself), a more thorough course was possible. The school still kept the custom, however, of

UDUVIL OLD GIRLS. (Including graduates of the fifties.)

keeping not only Saturday free from lessons, in preparation for the Sabbath, but also Wednesday, which was used as a special day for meetings for prayer and the singing of sacred music.

Various traditions grew up during these years in the school which were guarded zealously by succeeding school generations. At the yearly examination in January, after the examination proper was over, remarks were made by the members of the committee as to the proficiency, or lack of it, of the pupils. The graduating class then sang a farewell song, (for one such farewell song see the appendix), and one of their number read a farewell address to the school and the committee. In 1862, Sarah Osgood, a member of the graduating class, read a farewell address "which was so well conceived and expressed as to move the feelings of all present," says the Committee. (Perhaps this class was the spiritual forerunner of the "Star" class of 1921, whose touching farewell address the present generation may well remember.) Each girl was presented then with a Tamil Bible and hymn-book instead of the outfit of former days. There was also the custom during the sixties and seventies of planting a class tree—a custom which has lately been revived. Classes often took names which served as class mottoes,—as representing the ideals toward which their members were striving. In 1868, the four classes were termed "Bountiful Sowers," 'Busy Bees, "Young Gleaners," and the "Redeemer s LittleOnes." During these years, Youth's Associations, the forerunner of Christian Endeavour Societies, were started in both America and Ceylon, and it be-

came a matter of pride for each class to contribute as largely as possible to the funds of the one at Uduvil, which was supporting a "Bible reader" in the villages. It became a custom also for the girls to give a handful of rice weekly from their ordinary food, that they might contribute its value to the Native Evangelical Society at their annual meeting.

Revivals such as had so often visited the school in its first ten years, occasionally came during this period also. The Committee in 1858 thank God "for the work of grace in their midst" and in other years, too, there was special religious interest. But so few of the girls were Hindus during these years that the principal effort was directed toward building up and strengthening the faith of girls of Christian parentage and leading them to the point of Church membership. "Through all the course of instruction," reports Miss Agnew of the class of 1868, "Jesus Christ as the Alpha and Omega of their hopes had been set before them. They looked unto him, believed, and have gone on their way rejoicing. As a class they have manifested deep sympathy and strong attachment for each other . . . . . Meetings held by the Church members with the impenitent have been frequent and often very solemn. Their little prayer rooms have sometimes been places of weeping, where one and another has been brought to feel her need of a Saviour, and to realize that Christ is the end of the law for righteousness to every one that believeth. Eight have professed their faith in Christ this year . . .

Thus they are trained in the morning of life to do what they can to extend the Redeemer's kingdom among their own people . . . . May the good work begun in the hearts of these little ones be carried on and perfected through grace which is in Christ Jesus." Many instances might be given of the strength of the Christian influence of these girls. One Hindu father bought and presented five lamps for the Church at Uduvil in memory of his Uduvil daughter, Louisa Cairns, who had lived and died a Christian. Another brought a contribution to the Youth's Association, saying that his daughter while she was dying, had asked him to take her usual gift.

In 1873, the mission began to think of Uduvil's Jubilee, the following year, and to suggest that a fund be raised among the former pupils for the cause of female education. "It is designed that this fund shall not only be a memorial of the Jubilee year, but also a grateful acknowledgement of those who have spent so many years of faithful labour in promoting the interests of the school," says the report of 1873. Poignancy is given to this remark when we realize that Father Spaulding, for over forty years the missionary manager of Uduvil, died in June, 1873, and that Mother Spaulding, too ill to remain at Uduvil, had been sent to Batticotta where she passed on a year later. Miss Agnew touchingly tells of how the girls missed Father Spaulding. "Often through great weakness . . . did he implore the Good Shepherd to take each of the little ones in his arms and seal her a lamb of his fold. . . . When they

resumed their duties," after the vacation caused by his death, . . . "they seemed like sheep without a shepherd. His fatherly kindness has often been the theme of their conversation . . . . When circumstances allow, they visit his grave and strew it with flowers." Miss Agnew herself was now old enough to be called "the honored principal of Uduvil School." "I wish to express my hope that she may be spared to enjoy to the utmost the crowning experiences of the Jubilee Year," writes Mr. Smith. The Uduvil girls had a way of their own of expressing their gratitude and appreciation of these veterans. Before the Jubilee they had contributed Rs. 100 to the Native Evangelical Society, whose duty it was to evangelize non-Christians, in order to make Mr. and Mrs. Spaulding, Miss Agnew and Mr. Page life members of that association. On Miss Agnew and Mr. Page, after the Spauldings left Uduvil, fell the burden of the school. Except for the Spauldings, no other missionary had shared that burden since Miss Agnew came in 1839. To be sure, a young lady had arrived in 1869, Miss Maggie Webster, for Uduvil, but had married almost immediately. In 1873, Miss Hillis helped her for six months, and in the same year, Miss Susan Howland arrived in the mission, but at first had no connection with Uduvil.

In continuance of their plans for the Jubilee the mission invited Rev. T. P. Handy of Nallur, and Pastor Hunt of the American Mission whose wives were Uduvil graduates, Joel Arnold and Nathaniel Niles, both former headmasters, and

Jesse Page, the present headmaster, to speak at the Jubilee meeting. It was held in the Church at Uduvil on June 11th 1874. "At eleven o'clock when the exercises commenced, the spacious Church was nearly filled. The husbands and fathers of many of the former pupils were present, seated at the farther end of the Church, while the women and children, closely seated on mats, filled the greater part of the space in front..... Rev. W. W, Howland gave an interesting history of the school from its commencement..... The exercises were enlivened by singing two lyrics composed for the occasion, and several hymns." There were noticed among the audience many a well-known figure,—one of them, Mrs. Betsey Pomeroy Davis, who ate food in Mrs. Winslow's house that rainy day in 1824, and became her first girl pupil—now an old lady leaning on a stick, accompanied by her grand-daughter. There were other grandmothers too; one of them, Louisa Gorse, of the class of 1832, told her little eager-eyed grand-daughters that when the Centenary of the school came, they must look back to these days of the Jubilee. After the prepared program was over, came the most interesting part of the exercises. "A teacher in the college rose, spoke earnestly for a few minutes, and in closing, referring to the fact that he had no rings in his ears or on his fingers, turned to his wife and sister, who were present, and asked them to make an offering of some of their jewelry to be kept as a memorial of the dav. They cheerfully responded by sending up five gold finger-rings, and his little daughter added a silver toe-ring. As he took his seat,

a doctor .... came forward and made a brief earnest speech, alluding to the college which had been established for the young men, and expressing a wish that the Uduvil school should become an endowed college for the young women, where English as well as Tamil should be taught. He then laid upon the table a pair of diamond ear-rings as a pledge for £ 5 towards the endowment of the future college. Another teacher on behalf of his wife ... handed in a necklace. A former pupil pledged a head ornament. Two other old pupils sent up ear-rings, another a finger ring..... If the meeting had been continued, others no doubt would have caught the spirit and sent in their offerings, but we had been sitting from eleven o'clock A. M. to three o'clock P. M. and it was thought best to close the meeting..... After the close of the exercises, all retired to partake of the entertainment bountifully provided, and to spend an hour or two in social enjoyment." Dr. Hastings, who writes the description quoted, tells us also that an address was read to Mise Agnew, and that £165 was presented to her on behalf of the old students—the interest on which was to be used for the education of girls. The fund was to be known as the Spaulding and Agnew Fund. One more token of appreciation came to Miss Agnew on this Jubilee day—a letter from her fellow-missionaries, in appreciation for her long and loving service.

The statistics gathered at the Jubilee time were a tangible record of the value of the school during its first fiifty years. Five hundred and thirty-

two pupils had been received during that time of whom three hundred and eighty-three, or seventy-two per cent had become Church members. Seventy-eight had married preachers or catechists, one hundred and one, teachers, twenty-five, doctors, while others in lesser numbers had married proctors, government officials, bank clerks, brokers, surveyors, estate conductors, merchants, "writers' (clerks), "commanding officers," farmers, overseers and one an inspector of schools, in the days when Tamil inspectors of schools were few. Thus the influence of the school was felt in every sort of environment, and the three hundred or more "old girls" present at the Jubilee celebration had each her own story to tell of the witness she was giving—sometimes clear and sometimes dim—to the Christ about whom she had learned during her days at Uduvil.

CHAPTER IV

UDUVIL PERSONALITIES OF THE FIRST FIFTY YEARS

Perhaps fhe Jubilee Year is a fitting time to pause in the record of Uduvil to consider the personalities who up to this time had directed the school. No fact about Uduvil is more remarkable than that during her long years of history she has had but four missionary principals. The six years between the death of Mrs. Winslow and the coming of Miss Agnew is the only gap in this succession.

Though Mrs. Winslow's life was so short, we need only to read her brief biography to see how powerfully her spirit stamped itself on Uduvil's beginnings. By birth and training she was unusually fitted to start a girls' school among a people whose ideal ofwomen, founded on the Sita of the "Ramayana", was a combination of gentleness and strength. Born in a New England family, of parents of culture and true religious experience, a member of the church at thirteen, and in 1816, when she was twenty, able to say that for four and a half years she had felt in herself a growing desire for the conversion of the world, it was not strange that when the opportunity came to her for going to Ceylon with Mr. Winslow, she should

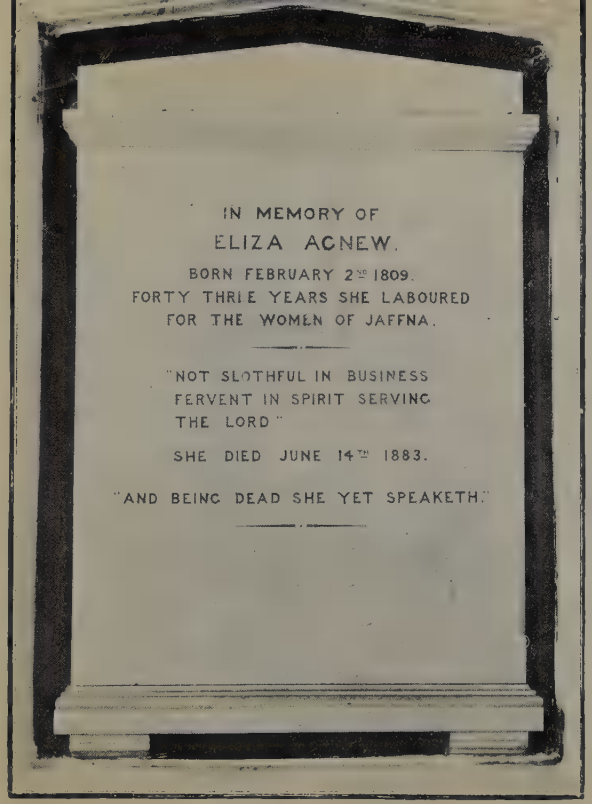
have seized it with joy. Like every decision of her life, however, the decision to come to Ceylon was made with great deliberation, with great humility as to whether she were fitted for the work, and with an entire disregard of the loss of the many advantages that were hers in America. Never very strong, either in Ceylon or in America, she yet was so controlled by an indomitable spirit that "she was able to accomplish," so her husband tells us, "more than do most persons in continued health." Her favourite study as a child had been Mathematics, a most valuable tendency in a missionary, whose days must often be so full of details that orderliness and precision are more than ordinarily necessary. But united to this precision of mind, Mrs. Winslow had an unusually sensitive nature,—a nature which suffered keenly and enjoyed keenly, a nature, too, in which intensity of feeling and desire, helped to wear out a frail body. This sympathetic and sensitive nature made her a great favourite socially,—"though I hardly know whether I should know now how to move in the society to which I was once accustomed,"—she writes after two or three years in Ceylon. Her days at Uduvil were full of all of the many kinds of activity that fall to the lot of a pioneer missionary—giving out supplies in the godown for her own household and the school girls, checking the list of clothes brought by the dhoby and the "ironing man," making out "of coarse country cloth," pantalettes and dresses for her little girls, coats and trousers for her boys, her husband's shirts, and her own dresses; writing out arithmetic and

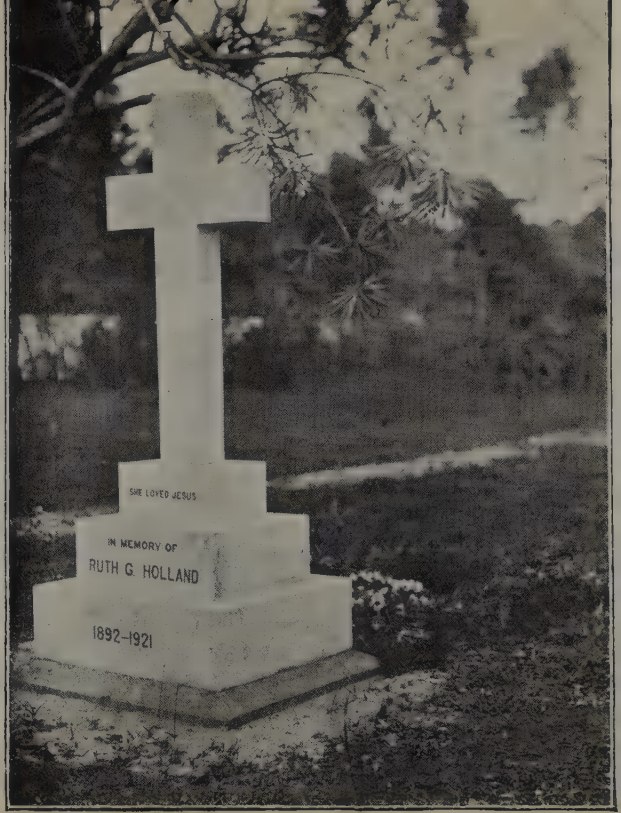
geography lessons for the girls of the school; calling on village women to tell them the message of Christ; receiving callers who came to ask for sugar. or to get medicine for a hurt, or simply "to look and see". "By evening, I am generally very much fatigued, and obliged to retire at least as early as eleven," she writes in her diary. In 1823, we find her sitting up until one o'clock to copy the prospectus of the College because "there are no others here to do it, and I find it necessary to help Mr. Winslow in this way"; commencing a weekly meeting of women, and a sabbath school for girls; talking to her servants about their religious life; nursing a woman with a broken leg, who had been brought to her house; keeping the accounts for the station, and writing letters constantly to many friends and relatives in America. When we remember that during her thirteen years in Ceylon, she gave birth to nine children, that she started a maternal society with the other mothers of the mission circle, in order that they might pray and consult together about the training of their children, that she was a most devoted mother, and was called on to bear the grief of losing five of her children by cholera and other illnesses, we can only wonder at the brave spirit which could accomplish so much. A great gift was her adaptability and her ready common sense. In writing home to her sisters who were also considering missionary work she mentions "good temper, common sense and ardent piety" as the most necessary qualities for a missionary.

"By common sense," she writes again, "I mean that sense which enables a person to understand the common use of common things, the result of observation, of experience and sound judgment in the every day affairs of common life." But perhaps the greatest gift of all was her deep spirituality, that of a soul, "open-doored to God." "She desired it to be her daily business", says her husband, "to make progress in the divine life." In her diary she writes, "I desire especially to walk softly before God, and to this end I would be moderate in all things—not hasty in speaking or acting, kind to all—not talkative—not noisy,—thoughtful,—grave, and much in ejaculatory prayer." "I am sure", she writes again not long before her death, "that I never before saw the Saviour so lovely, so desirable, never considered as now the length and breadth and height and depth of that love which passes knowledge—never with such feeling could say 'my Lord and my God.'" That she wrote entirely for her own eyes and for the good that she might receive from reading over these records of her spirit is evident from a casual remark that she was almost resolved to burn all that she had ever written in case other eyes might see. A touching account is given of her funeral at which Mr. Poor described her as a "burning and shining light" like the apostle John. "This description", says a mission letter, "though it made us to weep the more for our loss, and for the loss of the natives around us, caused us also to rejoice in the grace conferred on our departed sister while here, and for the assurance, that she is now enjoying the unveiled

presence and glory of her Saviour." To such a personality in whom were blended such rare gifts of mind and spirit, Uduvil girls owe much.

Equally with Mrs. Winslow, Miss Agnew put the impress of her personality on the school, and especially on the girls who were students in her time. Her ancestry was Scotch, and her nature, too, was Scotch, Scotch in its clear sanity, in its strong will and determination, in its sense of humour, in its intellectual grasp of situations. She came to Ceylon when she was thirty-two, having been detained in America by home responsibilities, and decided then that she would never return. Other Mission Boards had offered to send her to foreign work, provided that she would accept as a husband some man under appointment whom they considered suitable! We can imagine Miss Agnew's grim little smile as she refused their offer, and her quiet waiting until the American Board offered to send her, as she wished, in single blessedness, to Uduvil. To Ceylonese she was an even greater marvel than to mission boards—a single woman who had come to a foreign country to work alone for a whole life-time. "Please, sir, where is Mr. Agnew?" said one little Uduvil girl peering under the screen of her room, soon after her arrival. She never learned Tamil successfully, but in spite of this handicap, especially great after the change of curriculum in 1855, she had a most wonderful influence on her hundreds of Uduvil girls. The mother spirit was strong within her; she continually refers to the girls in such terms as "the dear children," "these little ones,"


IN MEMORY OF
ELIZA ACNEW.
BORN FEBRUARY 2ND 1809.
FORTY THRIE YEARS SHE LABOURED
FOR THE WOMEN OF JAFFNA.
"NOT SLOTHFUL IN BUSINESS
FERVENT IN SPIRIT SERVING
THE LORD"
SHE DIED JUNE 14TH 1883.
"AND BEING DEAD SHE YET SPEAKETH."


SHE LOVED JESUS
IN MEMORY OF
RUTH G. HOLLAND
1892–1921

"our dear charges", "the little lambs of His flock." Her work with these girls was perennially interesting:—even in 1879, after forty years of work in the school, with only a single absence from Jaffna, she writes of her girls, "it is a delight to train them." Uduvil was to her "the nursery of the Lord"; she might almost say, with Francis Thompson, that in the hereafter, too, one must look for her in the "nurseries of Heaven". She took care that the girls in her nursery were brought up to be honest, and neat, and orderly as she herself was, to be kind to one another, above all "to put on Christ". One vacation of every school year she used to reserve for recuperating her own strength—usually by the sea at Uricadu; the others she regularly spent visiting the villages where her old girls lived, and going to see each one. They were still her girls,—to be reproved, praised, loved, pitied, or renewed as she saw their need. Where she was educated we hardly know; but her fund of information was so broad that Mr. Spaulding used to speak of her as his Encyclopedia. That she belonged to the pioneers of the Woman's Movement is shown not only by the fact that she ventured to come alone to work in little-known Asia, but also in that, when she arrived, she insisted in a quiet way that her salary from the mission should be the same as that of a single man. So thoroughly did she enter into the life and feeling of her girls that to her, as well as to the girls, the last Sunday of every year, when the class about to graduate repeated their favourite verses from the Bible, and sang their favourite hymns, was "this trying hour of parting". Her pride in the girls, as well as her love

for them is shown in her record of the annual exhibition of needle-work for 1875. "It is not surpassed by any Protestant School in the Peninsula. The Romanists make a great display, but we aim at the useful, keeping the ornamental within prescribed bounds." In 1876, she described the the sale of needle work which the girls were having for the benefit of the Native Evangelical Society. "It is their first Fair; the dear children are giving freely because they receive freely." "Our dear charges did not stand at the foot of the ladder," she says after receiving the Government report of the examination of 1874—moderate praise indeed, but full of meaning. Her Scotch nature showed itself also in her uncompromising view of sin; her girls used to say that they could not contiuue in any wrong doing after hearing her pray—for she prayed aloud in her private devotions, prayers full of hatred of evil, as well as tender of the evil doer. It must have been a cross to her to follow the recommendations of the missionary supervising committee who often advised changes without full knowledge of the facts, yet if it were so, she never told any one, only wrote "we have tried as best we can to follow the recommendations of the Committee". Doctor Poor writes that only after he had "closely questioned and pressed Miss Agnew" did he find out some of the things which she admitted she needed, things that if she had them, would make her work easier. It was only after pressure that one might find out the real needs of such a self-contained nature. Perhaps it was because she leaned so entirely

on Christ in her prayer life, that she never seemed to need to get help from others, but only to give it. Her spirit is well illustrated by a letter which she wrote to the Misses Leitch in 1879, on hearing that they had been sent out by the Board to help her in the work at Uduvil:

> "My dear Missionary sisters: With a warm heart and inexpressible delight do I give you Eliezer's welcome,—'Come in, ye blessed of the Lord.' For two years past, we have sent the Macedonian cry, 'Come over and help us.' Though I was anxious for two, yet my stinted faith would not allow me to revel in the anticipation that more than one would be added to our mission circle. I do rejoice that our Heavenly Father has sent you to this Eden of the East, and that you are allied in the ties of nature, and that you have a brother to aid and counsel you. This society may prevent loneliness from usurping even a small corner of your hearts.
>
> You are coming to a goodly country 'where every prospect pleases'—No Anakims to fear ..... Fear not; let timidity have no place; press forward; and in the spirit and with the language of the chief apostle of the Gentiles, say, in strong faith, 'I can do all things through Christ who strengtheneth me.' Necessity is laid upon every missionary to inscribe upon his breast-plate 'Look unto Jesus', and to follow the example of the disciples of John the Baptist, who after the burial 'went and told Jesus.'

I know of no other individual in any mission, who has like myself, remained at one station forty years. In relation to my work, in spirit I know no change; physically I am weary, weary, weary, and need, as Jesus did, to 'turn aside and rest awhile.'

Yours affectionately,
Eliza Agnew."

Even after her release from the heavy burden of the school at Uduvil, however, she did not want to leave Jaffna, or to spend her last days anywhere else than in Ceylon. "I do not know what others may think," she said when urged to go to America to live with her relatives, "but, as for me, I have a strong feeling that my work in Jaffna is not yet done. 'Guide me, Oh, Thou Great Jehovah, is my daily prayer.'" When Mr. Howland asked her, during her last illness, whether there was anything for which she would like him to pray, she answered, "Pray for the women of Jaffna that they may come to Christ." True to the star that had guided her feet since she first decided to become a missionary—to make her life a means to bring the women of non-Christian countries to Christ—she never lost that singleness of aim. This granite determination, this oneness of purpose, which the world recognizes in most of its leaders, are her legacies to Uduvil girls.

Hardly less influential than Miss Agnew and Mrs. Winslow in the early life of Uduvil was Father Spaulding. Of Mrs. Spaulding we hear little—except that she was generally beloved by her associates and by the people among whom

she lived. Her girls remember that she taught them needle-work in the afternoons with Miss Agnew; that she took two of the older girls in turn with her every day when she went to the godown to give out supplies for her own household, that she might initiate them into ways of practical housekeeping, and that she carefully supervised their dusting and sweeping in her house. She it was also who cared for the girls when they were ill, as long as their illness was not so serious as to take them from the school. But Father Spaulding was a man of strong personality with convictions of his own on every subject, and always a leader in any community in which he lived. Though he is careful to tell us that the Missionary stationed at Uduvil, was never a teacher in the school, but acted only as "Pastor and Police," his interest and pride in the school were deep and abiding, and his knowledge of each girl who had ever studied there phenomenal. It was his custom to call each girl when she was about to leave, and speak to her about the opportunities and pitfalls that awaited her in future. He had a gift of picturesque and vivid speech, greatly appreciated in an Oriental country:—one Uduvil girl, Mary Kandappar, remembers how he entreated her, when she left school, to cling to her belief in Christ, "since I was to live in the midst of non-Christians, even as a bird that sits alone on a tree and sings there." One of his regular self-imposed duties was to ring the rising bell in the morning, and then to lead the girls in their morning prayers. He also had a Bible class of the older girls on

Sunday afternoon,—a class in which we feel sure he delighted, so great was his faith in the steadfast Christians which these girls would become. The greatest grief of his missionary life was the ruling of the Deputation of 1855 as regards the curtailing of numbers, and the omission of English, both at Uduvil and Batticotta Seminary. Over and over again he protests that this was in direct opposition to the leading of God, who must have approved of the mission's early plans for these two schools, or they would not have been so wonderfully blessed in their first thirty years. "Seven half educated, half matured graduates (from Uduvil) our leaven for a population of 130,000" he laments in 1859 after the change of policy; and again, "Why is it that we have only 30 or 40 of whom a small fraction are sent out when mere children (the age of the first class is about 14)? With the exception of food and drink, we might just as well have one hundred, half of whom might be blessed forever in such a season as the present" (the revival of 1858). "Were it not that we are driven to these necessities by a power we cannot control, I should despair of future progress in our mission on the principle that God helps those who help themselves." We have already quoted his opinion that to leave English out of the curriculum when maps, charts, and suitable books were so few was "anti-legislation by fifty years." His protest continued during all of his later life; but at the end he lived to see the policy in which he believed prevail,—for Uduvil increased in numbers, and introduced English again in its course of study

in the seventies; and Jaffna College was started on the ruins of the old Batticotta Seminary in 1872. Another trait of Father Spaulding's which has proved invaluable to every author of any phase of American Mission work in Ceylon is his historian's sense. Except for the records which he has left for future generations and induced others to leave by his care and persistence, a detailed history of Uduvil school could never have been written. He believed thoroughly and deeply in the school, in its past and its future, in the permanent value of the work it was doing, and in letters, brief notes, comments, lists for future generations, he has thrown open the door of the Uduvil of former years. The Spauldings visited America only once in fifty-four years, and were, therefore, as thoroughly rooted in the Tamil country as Miss Agnew.

The Tamil teachers of those first fifty years are equally worthy of remembrance, though unfortunately the records of their achievements or character are not so complete. Mr. Niles, the first Tamil headmaster, was known especially for his happy gift in preaching and speaking. His sermon, when he and Goodrich were licensed as the first Tamil preachers in the American Mission, is effectively recalled by Mr. Winslow. In the Church at Tellippallai where he preached, the old stone pillars were to be removed and wooden posts, which would not so obstruct the view of the congregation were to be substituted. "The missionaries who are now among us like these strong pillars," he said, "may all be taken away, and the church left to stand on us poor

native preachers who are only as wooden posts; but if the Lord gives us grace, we will stand in our lot, come life or come death." Such imagery delighted all his audiences. Similarly, at the Jubilee at Uduvil, though now an old man, he touched on each of the scenes and leaders of the past—on Bailey, Homer, Arnold, and himself with characteristic wit and kindliness. Niles was never as successful a teacher as preacher but fortunately remained in the former career only a few years. Arnold, however, was a man whose principal gift was for teaching, and the fact that he had also so successful a career as editor of the "Morning Star", shows that he had likewise the literary gift, and, to some extent, perhaps, ability to organize. Uduvil was very sorry to lose him, even though they had so excellent a substitute as Mr. Jesse Page. Mr. Page, whose abilities in teaching were much the same as Mr. Arnold's, won a nickname by becoming Arnold's successor, and was always called by the girls "இகவலாம (substitute) Page". In independence he was hardly Mr. Arnold's equal, but in abilities and interest in his work he was surpassed by none. Of Jonathan Homer, an assistant master from about 1838 to 1840, the following story is remembered. Supper was served one Sunday evening later than usual so that the girls hurried to evening service, still eating the last of their rice. Mr. Homer, observing this, afterwards scolded the girls—"Your father's house is the place to eat rice, not the church." The girls retaliated by making a song in private, the burden of which ran as follows: "Don't be angry, Mr. Homer, we

OFFICERS OF UDUVIL OLD GIRLS' ASSOCIATION

From Left to Right—Mrs. Margaret Nathaniel Welch
—Mrs. Margaret Mills Christian
—Miss Howland
—Mrs. Elizabeth Hoisington Paul
—Miss Margaret Gnanapragasam

ate rice in our father's house—did you not see our father (பாதிரி) Spaulding in the church while we were eating?" Another early teacher, William Tenant, father-in-law of Pastor Hoisington, was called by the name குடுகுடுத்தான் Tenant because of his slow and irregular gait. The "secular agent" who bought the weekly supplies of food from the bazaar for the school in the seventies, a man named Myniar, earned the nickname தூங்குகிறா because of his perpetual drowsiness.

Two other personalities remain who belong in the chronicle of the first fifty years, although their service extended into the eighties, and even into the nineties,—Mrs. Mary Page, and Miss Martha Stewart. Mrs. Mary Riggs Page, the wife of the headmaster, Mr. Jesse Page, began to teach in 1857 for one year, and then continuously from 1871, when her husband's health was failing, and after his death until 1893. Her nephews and nieces, then very little, remember her as most particular and neat in her dress, so that the saree which she daily wore to school remained clean for a week, thanks to the meticulous care with which she hung it up in the proper creases, when she came home. They remember, too, how they watched her do her hair; she smoothed it straight back from her forehead and turned it up in a roll behind, called in Tamil அள்ளுமுடிச்சண்டை. In school she won the reputation of being an exceedingly good disciplinarian, as well as an excellent teacher, especially of the scriptures. Teaching the text of the Bible lesson was never enough; she interpreted it and wove into it the doctrines of Christian theology which she had

learned from her husband. Her verbal memory for the scriptures was such that no one in the mission either Tamil or American, was her equal. She not only could recite but immediately identify any passage from the Bible. This verbal memory extended also to dates, for which she had an unerring recollection. The dates of all notable happenings in the families of the missionaries, as well as in her own family, had only to be in demand to be forthcoming. Her times for prayer and meditation were five every day—in the early morning, before she went to school, at noon, after she returned from school, and in the evening. Both her faith in prayer, and her influence over her husband are shown in the following incident. Mr. Page, after some years of teaching, decided to apply to the British Government for the post of Udiyar of Uduvil,— that is, headman as regards village property. Mr. Spaulding recommended him, and the Government Agent on a visit to Uduvil, promised to consider his application favourably. But at home when he told his plans, he met with quiet but decided opposition. Mrs. Page strongly objected to his being an Udiyar ; this was not the Lord's work ; why should he leave the school ? Her opposition was of no effect ; Mr. Page made his preparation to go to town in the afternoon to file his application, and started. On the way his bandy broke down ; it was impossible to get another conveyance ; and too late to reach the Kachcheri or Government office if he walked. The application must be in the hands of the officers before night. He returned home perforce, to find

that Mrs. Page had spent the afternoon praying that he might be hindered from taking this new work, which she so clearly believed was not God's best for him. "During the latter part of her life," says her nephew "she prayed not at set times, but all the time", and her niece added a few weeks before her death "she is not here with us, but already in heaven" referring to the constant abiding place of her soul. She died in 1913, her mind still crystal clear, and her speech as ready in English, even as an old woman, as in her native tongue.

Miss Martha Stewart, who become a teacher in 1872, was trained by Mrs. Page for her special work in the school—the teaching of needlework. In this branch, Miss Agnew gave up the actual superintendence to Mrs. Spaudling and to these two very capable assistants. At the first Uduvil sale in 1872, already mentioned, where money was made for the Uduvil Jubilee, Martha Stewart exhibited for sale a number of quilts in the old fashioned "sunburst" pattern which she and the girls had laboriously made out of school hours. Though hitherto the girls who had remained to teach, had been of the traditional Tamil type, shy, soft-spoken, timid in the presence of outsiders, Martha Stewart had no fear of any missionary committtee, but taught her best in the presence of visitors or inspectors,—to their great astonishment. She loved a joke, as did also Mrs. Page, and though she was exceedingly strict with the girls in the class, outside of school hours she was on the basis of familiar friendship, so that "Martha Acca", as she was called, stood in the

minds of many Uduvil graduates for twenty-five years, as the friend, whom next to the missionary staff they were most anxious to see. The fact that she was instrumental in marrying her niece to a Hindu in 1902, was, however such a shock to the Mission Committee, after all her years of steadfast Christian service, that her work at Uduvil ended and the latter part of her life was spent in Point Pedro. She died in the hospital in Colombo in 1918, after an operation for appendicitis, which unfortunately was undertaken too late. Both Mrs. Page, and Miss Martha Stewart accompanied Miss Agnew on those vacation visits to old girls, of which we have already spoken. Many of the old graduates remember with pleasure and pride these visitors coming in through the gates in their thatched fences — "Chinnammah" (little lady —the name for Miss Agnew) first, with her short quick step and welcoming smile ; Mrs. Page next, observant and somewhat unbending ; and Martha Stewart, like the Martha of old, practical, interested in the domestic concerns of the household, and looking every year not a day older than the year before.

Mention should also be made of Pastor Hoisington, a teacher from 1868—1872, and for nearly twenty years thereafter the pastor of Uduvil Church. He was also a born teacher, so much so that when he became a preacher, he could not refrain from asking questions from the pulpit, and expecting answers. His stern nature, his hatred of any compromise with Hindu ceremonies on the part of Christians, his strict keeping of

the Christian Sabbath, his training of his children and grand children in orderliness, ("when we left anything out of its place or in the garden, he used to make us pick it up, and whip us as we stooped," says one of them), are well remembered by Uduvil people today. Like Mrs. Page, he was perhaps more feared than loved, but these very gifts of accuracy, unswerving uprightness, strictness in training young men and young women, are the ones which are still sought for by Uduvil graduates.

A song in Tamil sung at the annual graduation exercises of 1873 and describing in a stanza, each of these personalites, appears in the appendix. In this Centenary year, Uduvil girls may well renew their acquaintance with these men and women, who were so largely responsible for the strength of the school in its first half-century.

CHAPTER V

UDUVIL BEGINS AGAIN TO GROW

The impetus of the Jubilee celebrations led to new plans for the future. The mission's first concern was that the enthusiasm for an "endowed college for young women" expressed in some of the extempore speeches at that time, should be turned to good account Plans were started at once, therefore, to collect an endowment for Uduvil, for which the money realized by the sale of the jewelry given at the Jubilee, should be the nucleus. This was to be a separate fund from the Spaulding and Agnew Fund of Rs. 1600-00, which was to be used wholly for scholarships. Various plans were made for the collection of the endowment: Mr. Ferguson of the "Ceylon Observer", and Sir William Twynam, Government Agent of the Northern Province, were consulted and with their enthusisastic co-operation and help, two campaigns for money were launched. One was for endowment, and was started by sending out printed appeals to Europeans and Tamils both in the Southern part of the island, and in Jaffna. The other was for scholarships, of which there were two kinds—one of Rs. 125-00, which would yield an income sufficient for half of a girl's tuition fees for the year ; the other of Rs. 250-00, which would cover the whole. In connection with this latter fund, there was also a part payment scheme, by which any family wishing to give a scholarship

McLOUGHLIN HOUSE. (ERECTED IN 1918)

in memory of some relative, might pay the sum of Rs. 125-00 or Rs. 250-00 by yearly instalments, the whole to be paid in five years. Acting on the advice of various disinterested friends, the Mission took charge of both funds, instead of entrusting them to a board of directors, locally selected from Tamil laymen, as had been suggested at the Jubilee.

But the Mission found that though money began to come in slowly, an effort much more thorough and more energetic must be launched if any considerable sum was to be realized. Mrs. S. W. Howland, who with her husband, had been in charge of Uduvil since Father Spaulding's death in 1873, was put in charge also of the collecting campaign, and succeeded in raising several hundreds of rupees for scholarships. These were all the the more needed since, in 1875, the year after the Jublilee, the grant sent from the Woman's Board for Uduvil was diminished, and the mission found it necessary to rule that for every girl admitted into the school as a free scholar Rs. 50-00 a year must be paid from some source. The rate of tuition at this time was various—Rs. 12, Rs. 24, or Rs. 36 a year, according to the status of the girl and her parent's ability to pay. Girls who were admitted irregularly, and not at the regular entrance examination must pay Rs. 50-00 a year. The Spaulding and Agnew Fund yielded enough to pay for two scholarships a year, and the scholarships secured either from America or Ceylon though Mrs. Howland's efforts helped further

to make up deficiencies. In spite of these, however, and of the fact that the school was earning, during the years 1875-1884, a yearly grant varying from Rs. 700-00 to Rs. 1000-00, great difficulty was found in keeping clear of debt. The Mission did not complain, for since the Jubilee they were more than ever anxious to arrive at the goal of self-support ; but fewer girls than had been anticipated at the Jubilee were admitted for a few years. The number remained between sixty and seventy.

Everyone was eager, however, to make improvements in Uduvil, and after a meeting at which all the members of the Mission inspected its buildings and premises, they voted to ask the American Board for a grant of $5,000-00 (Rs. 15000) for a new building. The building then in use had been standing since about 1845,—thirty years before,—and was evidently not in sufficiently good condition to warrant repair. It was also too small to serve as the headquarters of the new Uduvil. A Mission Committee, consisting of Dr. Hastings and Mr. T. S. Smith, the missionary in charge of industrial work at Tellippallai, were appointed to draw up plans and submit them to the mission. Dr. Howland was asked at the same time to buy two more larchams of land, "it can be bought for Rs. 75-00 or Rs. 80-00 a larcham", say the mission records. (The present price of land at Uduvil is Rs. 300 a larcham !) After a favourable answer was received from the Board, Mr. Smith was asked to undertake the construction of the building. The same site seems to

have been chosen for the new building as was occupied by the "brick schoolroom" of the fourties, for the difficulties of carrying on the school during the process of building are repeatedly mentioned; and temporary sheds were erected for the accommodation of the girls in the first of these years. One year, there was no examination by the mission committee at all because of the "dispersion of the school on account of the destruction of the old buildings," and in 1879, and 1880, no new class was admitted. The old building was demolished in 1879, and the new one was dedicated in January 1880. At the dedication ceremonies, the corner stone of one of the pillars in front of the building was laid by Dr. Hastings, while another corner stone under another pillar was laid by Robert Breckenridge, who happened to be the Tamil member of the mission committee on boarding schools that year. This was all the more appropriate since Mr. Breckenridge afterwards became a Government Inspector of Schools. Rev. W. W. Howland presided at the ceremony, and at its close a silver trowel was presented to Mr. Smith in honour of the work he had undertaken.

The new building when finally completed had a fine large schoolroom or chapel, four large and three small rooms for dormitories and classrooms, a long narrow dining room at the back, a kitchen and godown adjacent, and at the east a suite of rooms for a missionary lady, including bedroom, sitting room, store-room and bathrooms. The building was built of coral stone and plaster; the win-

dows, which were long and arched in the chapel and square in the rest of the building, were barred with iron; the doors were of heavy teak. It was surrounded on all sides by wide verandahs, especially in front, where the wide steps and stone pillars made a dignified and beautiful entrance. Modern desks obtained from America furnished the large schoolroom, and benches and blackboards the recitation rooms; the bedrooms were unfurnished, except for racks in which each girl kept her sleeping mat during the day. The dining room also was furnished with tables and benches. An additional piece of funiture was a windmill, originally presented as a gift for Udupitty, but thought by the mission to be more appropriate for Uduvil. With the help of this, water was pumped from the well into the new bathing room,– a much quicker process than drawing water, basket by basket, by hand. The windmill unfortunately became too badly rusted in the damp seasons for use after a few years, but while it was new, was a great asset. The building was finished in the summer of 1883, except for the east wing containing the principal's rooms, and cost $7500, (Rs. 22,500) about fifty percent more than the sum originally asked for. With the completion of the building, the Woman's Board in Boston announced that Uduvil had become self-supporting, except for the salaries of the missionary ladies on the staff. "In this, we see the ultimate aim of missionary work fulfilled—a native Christian community supporting its own institution."

During this time of demolishing and rebuilding the personnel of those in charge of the school was gradually changed. Mr. and Mrs. S. W. Howland, as has been mentioned, had taken the work of manager and boarding mistress in 1873, in place of Mr. and Mrs. Spaulding. Miss Agnew seems never to have been strong after the Jubilee, and in 1877 was voted a vacation of six months that she might have a thorough change, Mrs. Howland to have charge while she was away. But though her spirit was eager as ever, her body was evidently not sufficiently renewed to carry her on. In 1879 she sent a letter to the mission presenting her resignation as principal of Uduvil, and asking that provision might be made for her location and work. She remained at Uduvil during the rest of her life, keeping on with the work of the Bible women which she had long superintended, helping with her advice the missionaries who had taken her work in the school, and making and receiving countless visits from her old girls. Miss Susan Howland was made temporary principal, and in February 1881, became the permanent principal. At the same time Mr. and Mrs. S. W. Howland were transferred to Udupitty, and the older Howlands came to Uduvil. From 1880 to 1884, the Misses Mary and Margaret Leitch who had arrived to strengthen the staff at Uduvil, remained at Manipay to do village and general work in which they were much interested, contributing service to Uduvil school, however, in the way of frequent evangelistic meetings and the teaching of weekly singing classes. At the beginning of 1885, Mr. and Mrs.

Howland and Miss Ṣusan went home on furlough, and the Misses Leitch moved to Uduvil to take charge of the school during their absence. The Tamil staff also suffered many changes. Mr. Page died in 1876, after a few months of weakness, during which he was still nominally headmaster. The second master, Mr. I. N. Nathaniel, was appointed to his place, but remained in that position only a year, for the marriage of his step daughter to a Hindu with his approval and connivance convinced the mission that his Christian principles were not such as they wished in a headmaster of Uduvil. Mr. G. H. Lawrence was accordingly appointed headmaster, and Mr Charles Sinnatamby assistant master, a position he held only until 1881. Miss Martha Stewart and Mrs. Page taught on, unchanged. Miss Agnew died peacefully in 1886, after a short illness, lovingly cared for by the Misses Leitch and the Howlands.

The course of study was somewhat modified again in the late seventies. A great deal had been said at the Jubilee about the necessity of introducing English into the curriculum; but when English was introduced in 1877 as a special subject, requiring a special fee, it was not very popular. In 1878, the mission made an hour a day of English, compulsory throughout the school, though it was not recognized as part of the course by Government. The Mission committee therefore, undertook the yearly examinations in English. In 1881, the mission made a new set of rules for Uduvil "for the new era." Most of

them relate to fees, scholarships, and money matters, the problem of self-support then being the burning problem. The first of these however reads "The number of pupils in the school shall not exceed one hundred arranged in five classes". Number two related to the requirements for admission which became threefold : (1) the candidate should be over twelve years old, (2) she should have passed standard IV of a Government or grant-in-aid Vernacular School, (3) she should possess in addition, a knowledge of the English alphabet, and of certain elementary Christian catechisms—"The Spiritual Lamp", "The Spiritual Milk," and "Old and New Testament Stories". The charge for tuition and board was made uniform for all pupils—Rs. 24.00 a year; and an entrance fee of Rs. 5.00 was added. A limited number of day scholars, not exceeding one fourth of the number enrolled in each class was permitted, who were required to pay Rs. 12.00 annually as tuition. In all these changes and recommendations we see the hand of the Ceylon Government which now was becoming, for the first time, a strong factor in the realm of education. Though during most of its history Uduvil has been under the supervision of Government, Government requirements loom far more prominently in the last forty years than in the first sixty.

It is interesting to notice once again the subjects studied in the five classes. Miss Howland, fresh from the invigorating mental life of Mt. Holyoke, attempted to grade the work to the capacities of the children and to omit such sub-

jects as "moral science" etc. which were obviously unsuitable. One is struck with the sound educational principle which is evidenced by the new course,—the study of Ceylon Geography and History for example, in the lowest classes, the History of India in Grade VI, and VII, and of England in Grade VIII. The committee object to the fact that the English History is that of Tudor Period; history of their own times is more needed. The Scripture is the Epistle to the Hebrews in Grade VIII; this seems to the Committee to be grasped more easily than Romans formerly studied in this class. Grade V still study the Pentateuch; perhaps the principle of simple stories for children has not yet been applied to their religious training. The singing at Uduvil had not won any praise for several years,—"it lacks expression and life and sweetness of tone",—say the Committee. However, in 1881, the improvement is marked, thanks to the efforts of Miss Margaret Leitch. The committee seem always to commend the compositions, which were written in Tamil on such subjects as, "The Improvement of Time", "The Past and Present of Jaffna," "Plans for the Future," "The Journey of the Prince of Wales". In 1876, a composition was read which represented a dialogue between a Hindu and a Christian girl —"it was rather too formal and sermonlike for a familiar talk," says Dr. Hastings. The common faults of Uduvil girls seemed to be a habit of memorizing their lessons, especially in history, instead of grasping the subject matter, reciting in such a low tone as to render it impossible for them to be understood, and, in Arithmetic not to explain

OPENING OF THE CLASSROOM BLOCK
1923

UDUVIL CLASSROOMS

the reasons for various processes. The map drawing and penmanship so highly commended in the fifties, are still good– but at times "hardly equal to the Uduvil standard." The English is always commended when possible, but occasionally there is a record of pupils leaving for town schools where they would have special advantages in English. Father Howland began again to teach Astronomy, which the girls greatly enjoyed because of his lectures out of doors on beautiful evenings. He also taught a Bible class; "it is hard to describe how Father Howland took pains in his old age to teach Bible to our class", says Rebecca Danvers. "We made a detailed study of the Prophecies and Epistles." That Tamil was not neglected is shown by the frequent mention of "Nikandu," "Thiruvakupuranam" and "Nanool". No record of the results of Government examinations had been kept, but in general the Committee seems to think the results "excellent"—in one year the girls from Udupitti and Uduvil passed more candidates in Standard VI, then the highest class, than any other Government schools in the island. "The school seems to be prospering under its new code and its new principal", says the report of 1881.

Every girl of these days testifies to the religious spirit and strong religious influence. One of them remembers how one day some jewels were stolen,—for every school girl wore some jewelry, —at least a necklace and perhaps a pair of bracelets. "Miss Howland stopped recitations for the day—and she and the lady teachers were searching for the jewels. We all

were called together, and a prayer meeting was held. The next morning the jewel was found." Cases of stealing and dishonesty are not rare in schools in Ceylon, but in Uduvil the method of attack was always to deepen the religious life and believe that the spirit of God would touch the mind and heart of the offender "Real friendship was created among the students, in spirit, love and prayer, which has lasted from our school life even until later years," writes one graduate. "Even if there were petty quarrels, it was like the ones among sisters," says another. "The whole school was a big family, and there was union and sisterly love among all." "The verses which Father Howland made us commit to memory are still working in us," says another. "He liked the song, 'Jesus, lover of my soul,' and would often sing it; he would ask us also to sing it". "When I was in school, I came to know of my Saviour more and more, and returned home with great faith in him," says a graduate of 1884. "My school life was the means of my leading a straightforward life now," says another, whose mother also had been an Uduvil girl. Others speak of the evangelistic meetings which the Misses Leitch held on Monday evenings, of the Sunday School and Christian Endeavour, of the singing of hymns as the pupils walked in procession around the circular garden on Sunday evenings. The quiet orderly life, the insistence on promptness in every duty from morning till night, the emphasis on truth and on abstaining from quarrels,—no lessons were more needed or are more often remembered than these. Several remember

the great storm in 1884,—a cyclone of wind and rain unequalled again until 1918, how frightened the girls were and their parents, because they lived in a building "newly erected," and how Father Howland explained that the storm was really a blessing in disguise, since it washed the earth so clean at a time when plague was rampant. The Jaffna of these days, though not as unhealthy as South India, was a Jaffna where people died frequently enough of cholera or plague. Only in the next decade did the Government begin its vigorous and ultimately successful campaign against these diseases.

Traditions were still multiplying,—the singing around the garden was one. Bibles and Hymnbooks were still given to each graduating class; one graduate of those days writes what is probably true of others, that she still uses the Bible presented to her at that time The custom of taking English names from the benefactors in America who supplied them with scholarships, was revived, perhaps by Mrs. Samuel Howland, though strongly deprecated by at least one member of the mission committee. "These full-blown Christian names do not permanently adhere to many of the pupils except in the memory of their loving teachers," says he. "In preparing a list of the graduates for printing, I found it difficult to identify many by their names, as they had ceased to be called by them. A better way would be to allow them to retain their father's names and their Tamil personal names, adding, if desired, an English Christian name when they

unite wlth the church." Throughout the next fifteen years, however, the English names were more common than the Tamil ones. Another tradition was that the girls should clear the compounds of weeds after the first rains—a duty by which they might earn pocket money.

The Tamil members of the Mission committee continued to give valuable help to the mission by their suggestions and criticisms. To mention only a few of the names, they included Pastor Rice, Pastor Hunt, Mr. T. Snell, S. Eliathamby and Pastor Nathaniel. These Tamil members were no longer elected by the mission but by the Ecclesiastical Association. Pastors Hunt and Rice had long terms of service, as did Dr. Hastings, Dr. Howland and Mr. Smith among the missionaries. Charles Sinnathamby's place as second master was taken in 1889 by Charles Ratnasar, afterwards a catechist of the American Mission. The Tamil members of the Committee were among the strongest in their insistence that English should be taught and that the grade of the school should be continually raised. They were also keen critics of the singing.

The work of the Misses Mary and Margaret Leitch, for Uduvil, during Miss Howland's furlough in 1885—1886, was remarkable for its success in putting her on a firm financial footing. When they took the school it had a debt of Rs. 700-00; when they left it two years later, they had wiped off the debt and presented Rs. 5000-00 to the mission which they had collected through the help of the "Ceylon Observer". Nor was this all.

In addition an endowment of Rs. 12000-00, payable in four years, of which Rs. 6200-00 had been promised by Tamil friends in Jaffna, had been subscribed. All of this was never collected, but even by a conservative estimate, the total amount of Uduvil's debt to the Misses Leitch was over Rs. 15,000. This was invested in the Arbuthnot Bank, in Madras. The Misses Leitch also, whose organizing ability and energy knew no bounds, succeeded in registering, with the approval of the mission a girl's training or normal school at Uduvil in 1885, the first girl's training school in the North. But of this more in another chapter.

CHAPTER VI

UDUVIL STARTS THE TRAINING OF TEACHERS

The training school begun by the Misses Leitch at Uduvil in 1885 is an evidence of their far-sightedness, and has proved a valuable asset to the mission. A training or normal school for Christian boys, in which they were prepared to become teachers of vernacular primary schools, had then been in existence for fifteen years; the time was now beginning to come when public sentiment allowed girls as well as boys to teach in primary schools near their own homes. To start a normal school at Uduvil, so soon after the beginning of the "new era" in 1880, when two additional classes, standards VII and VIII, had been added to the course, was a venture requiring courage and faith. The Misses Leitch, who were essentially organizers and initiators, had the courage; it remained for Miss Howland and Mr. C. S. Lyman to carry out the plans they had initiated.

The Mission gave its consent to the new experiment, and formed a policy for the training department. It was to admit Christian girls only, who should be prepared to go as Christian teachers to the primary schools under the management of the Mission. The number trained in one year

BASKET-BALL AT UDUVIL.

was not to exceed ten. Only the cleverest and most intellectually gifted girls were to be invited to become pupils—it was to be a school of picked Christian girls. Except for the few months while they were preparing for the entrance examination, the girls were to pay no fees, since Government grants for schools for the training of teachers were very liberal. There were to be three classes—one, the Entrance Class, in which the selected girls should study for a few months after they had passed their eighth standard examination, in order to matriculate in the Training School; the others, the First Year Class and the Second Year Class. If a girl should pass her entrance, first, and second year examinations at the proper times, the course would normally take two and a half years. The course, as laid down by the Government, included Tamil Composition and Literature, especially the poetry of Avvai, and Thiruvalluvar, Geography of the World, History of England and the British Empire, Physiology, Needlework, including ability to cut out and make several specified garments, Principles of School Management, and practice in teaching. Uduvil added also an occasional lesson in English—three hours a week, except in the examination term. Mr. G. H. Lawrence, the headmaster, taught the English; in addition, a special teacher for this department, Mr. C. S. Lyman, a graduate of Jaffna College, then teaching in the Batticotta English High School, was engaged in 1885. Mr. Lyman soon proved himself the very man for the new institution; his energy and

interest in his pupils was unbounded, and before long he taught the larger part of the course. The Training School girls were given a special classroom, a special sleeping room, and special privileges of various sorts. They were called Queen's Scholars, and tried hard to be worthy of their name and their place at the top of the school. They were always sure of Miss Howland's special interest and sympathy, and grew in character as well as in mind under her inspiring friendship.

The first graduate, Miss Sarah Daniel, passed her second year examination in 1887 and received her second class teacher's certificate from the Government. Both she and the second graduate Miss Hester John, were employed in the Uduvil School itself as teachers. By 1899, the school's seventy-fifth year, sixteen girls had finished the second year course, and except for one, who died soon after her graduation, all of them had taught for longer or shorter periods, either in Uduvil or Udupitty Boarding Schools or in some primary school. Two of the sixteen received first class certificates given by the Government for five years' successful teaching. Several others completed half of the course,—that is, through the First Year examination, and received Third Class Certificates. In the last twenty-five years of Uduvil's history, eighty-four girls completed the course, a great majority of whom taught in the Mission primary schools. In such schools these trained teachers were almost more valuable than in the boarding schools. In 1882, the American Mission

had 9,073 children in its schools, of whom 2,050 were girls. In 1907, twenty-five years later, the girls had increased to about 3,500. For this increasing number of girls, trained women teachers were especially necessary. Not only so, but as the number of opportunities for better paid work than that of vernacular teachers increased, boys in the training schools became fewer, and perhaps of lower mental calibre. It thus became all the more necessary that girl teachers, to whom other professions than teaching were not open, who were also of more than average mental ability should be trained ;—especially, as Mrs. Winslow had long ago observed, because even in boys' or mixed schools, they made better teachers than men.

During the last fifteen years, the great popularity of English Schools has changed somewhat the quality of the girls in the Training Schools. The majority of the best students from the Tamil Schools every year now find their way into English Schools. Yet the Training School girls, even today, are average students at least. The requirements for their training are gradually tending to make them more fit for their future positions.

In the past, the curriculum and even more the way in which it has been treated have been faulty and often out of date. Among the very girls in whose hands primary education in Jaffna lies, such new methods as the project method, the socialized recitation, the Dalton plan, have been unknown ; indeed, they are practically unknown today throughout Ceylon except to teachers in

a few English schools. Examinations set by the Government every year have been stilted and technical; in Geography, candidates have been asked to locate impossible places, known only to naval experts, while the thought of the intimate connection between geography and history, and the effect of physical features on mind and character have been largely neglected. Arithmetic has been a series of impractical problems, in the solving of which long processes of doubtful value have been undertaken. But gradually the examinations are becoming reasonable, and the curriculum also will doubtless undergo changes. Education is a developing science even in the West; the training given to former generations of girls at the Uduvil Training Schools strengthened their hands for their work and opened their eyes to see its possibilities in spite of occasional defects. The Training School has accomplished this—it has enabled Tamil girls to see a vision of teaching as a genuine means of service, as a real opportunity to take the treasures of learning and to give them with joy to the new generation. In the future, the aim of Training Schools will be undoubtedly to teach methods as well as facts and ideals. A few words about the Union School for the training of teachers will be said in another chapter.

The training school was only one of the many organizations set in motion by the Leitch sisters. In 1886, a Christian Endeavor Society with music, lookout, flower, and prayer meeting committees was started,—the first Christian Endeavor Society in Asia. This gradually took the place of the Youth's Associations, and developed in the next

twenty years into six full-fledged societies,—two Senior, three Intermediate, and one Primary Society. The late eighties and early nineties were a period of unusual religious activity and interest throughout the mission and especially at Uduvil. In America Moody and Sankey were touring the country in a series of wonderful revival meetings; Jaffna caught the inspiration, and throughout the churches there came a quickening of zeal and an accession of members to the church. In Uduvil twenty-two girls joined the church in 1885, and thirty-four in 1886. The school was growing constantly and now numbered slightly over one hundred pupils; but even in a school of that number, this proportion of accessions was unusually large. In 1886, with the return of Miss Howland, the Misses Leitch departed to England and America on a tour for collecting money for various kinds of work in the mission and never returned to work at Uduvil. The religious interest was high when they left, and the death of Mother Howland in 1887 deepened and strengthened all religious impressions. Mother Howland had never been very strong since she came to Uduvil to live, but her sweetness of spirit and kindness to those in weakness or trouble was an ever present witness to the character of the Gospel message. Father Howland continued to teach Bible and to manage the school for five years longer, until his death in 1892. The custom of arousing the whole school by songs or lyrics, begun in one room as soon as it was light by the first one to wake, and repeated in the next, originated during the eighties and has

since been an Uduvil custom, in times of deep religious feeling. That each girl might be sure of a chance to develop her spiritual life, also, all new girls were assigned to older Christian girls for oversight and prayer. The Training School girls especially were called on to teach their younger school sisters, and to nourish carefully the spiritual fire whlch had been kindled in each little one's soul.

Several gala occasions of these days are remembered. In 1886, the Misses Leitch courageously planned a picnic for the whole school which should also be a tour of investigation of their own Peninsula. In Jaffna there were no conveyances except bullock carts, and public opinion forbade unmarried girls to walk along the roads, so that many Uduvil girls of those days, even fourteen and fifteen years old, had never seen the sea, though living within a few miles of it, had never seen Jaffna Town, the central town of the province, though their fathers and brothers might go there weekly. The Misses Leitch engaged twenty-three carts—each cart probably held six to eight girls--and starting very early in the morning, took the girls to see the other girls' schools in Jaffna Town—the Wesleyan School at Vembadi, the C. M. S. Schools at Nallur and Chundiculi, the Convent of the Roman Catholic Church. From there they visited the courts and law offices in the centre of the town, the old Dutch fort with its curious moat and well-preserved walls and towers, then the jail, where hundreds of young eyes looked with curiosity and sympathy at the dull faces and dirty blue shirts

of the prisoners, and with a trifle of awe at the smart supercilious glances of their guards. Breakfast of rice and curry taken with them for all the one hundred and fifty, came in between these visits, and finally at the end of the day, the twenty-three carts wended their way back to Uduvil. "The girls of these days never have such a good time as we had that day," says one of the graduates of 1890, and many of her contemporaries would agree with her. A second picnic, after Miss Howland's return, was made more successful by the kindness of Lady Twynam who sent cakes and sweets to the whole school as they gathered on the beach at Jaffna for their noon meal. Another joyful occasion remembered was a "tea party" held in honor of three second year training school girls who passed their examination in 1892 (The previous number of passes for the Second Year had been only one each year.) The girls and teachers helped to prepare the cakes and tea, and everyone shared in the reflected glory of the successful candidates. Still another occasion was the marriage of Elizabeth Hoisington, one of the teachers, and the beloved daughter of the pastor. A wedding is always a particularly joyful occasion in the East, and the presents of cakes and betel leaf sent from the wedding house, the glimpses of bride and bridegroom on their way to church, and the stirring sound of the wedding music all contributed to make their teacher's wedding day a joyful day for Uduvil girls, even though they were debarred by custom from attending both service and reception.

Through all the long years from 1872 to 1899, Pastor Hoisington was the pastor of Uduvil Church, and many an Uduvil girl has a clear vision of herself standing before him when she expressed a wish to join the church, and answering his questions about her belief and desire with a beating heart. Among the teachers there were a few changes; Mrs. Page retired in 1895 with a bonus from the mission in recognition of her long service; Mr. G. H. Lawrence retired in 1899 and was followed by Mr. C. S. Lyman as head master; Mr. Paul Christian became the second master. Miss Sarah Daniel, Miss Hester John, Miss Mary Hemphill, Miss Elizabeth Hoisington, all graduates of the Training School, taught for longer or shorter periods. After Father Howland's death in 1892, Mr. Thomas Snell Smith was made manager, the first missionary manager who lived outside of Uduvil. Mrs. Smith and Miss Tirzah Smith also came weekly to teach music and singing. Later Miss Mary Fitch was appointed music teacher. Mrs. Catherine Aseervatham became school matron in 1879 and remained in that position for seventeen years. The next missionary to arrive was Miss Kate G. Myers who came in 1893 from America, and took immediate charge of the English lessons; with the permission of the mission, she also organized a special class for those who wished to learn English only, which was joined by many of the girls who had finished the Tamil course. The custom of a farewell function for the graduating class every year continued; the Mission Committee also continued to examine the school once a year, but now confined its atten-

MRS. EUNICE MANN ANKETELL, 1899.

(The first girl to register in the English School, and Mother of Uduvil's First B. A.)

tion largely to examination of the work in Scripture. Besides the usual gifts to the graduating class, prizes were given through the whole school "to all those who had an average of more than 7", says one of the girls. Prizes were given also for special proficiency in Bible, and for promptness in attending school on the opening day of each term. Miss Howland went home again on furlough in 1894; Miss Myers, though rather inexperienced for such responsibilities, took her place as principal.

Jaffna was gradually changing in the nineties, and becoming a part of the larger world near Colombo. There was talk of a railway, on which work was actually begun before 1900. Hitherto, all mail and passengers from the outside world had come either by steamer— a three days' journey from Colombo – or by Government mail coach, a journey almost as long and somewhat uncertain at some seasons because of the monsoon rains. There were no European shops in Jaffna, no shops at all except in the bazaar street. Stone houses of good proportions were rare; the food of the country remained unchanged, luxuries such as coffee, potatoes, and jam were little known. But the constant exodus of young men to the South and to the Malay Peninsula, and the influx of enterprising tradesmen, together with the news of the railway, was gradually beginning to work a change. There was a distinct movement toward the study of English in education, and the wearing of English clothes even by Jaffna women was not unheard of. Benches were introduced into churches even in backward villages; it was no

longer "the thing" to sit, Oriental fashion, on mats in public gatherings. An occasional visitor found his way to Jaffna even before the railway; thus in the Christmas holidays of 1894, six young ladies from the American Madura Mission, engaged there in educational and evangelistic work, come to visit Uduvil and other mission institutions in Ceylon. Another very much appreciated visit was that of Mr. and Mrs. Luther D. Wishard, then working under the Student Department of the Y. M. C. A. Their visit resulted in a quickening of religious interest among the older girls and in new life in the Christian Endeavour Societies. Another visitor was Mr. Hatch, the General Secretary of the Christian Endeavor Society for India, Burma and Ceylon; and a little later, in 1900, Mr. George Sherwood Eddy with his wife paid the first of their many visits to the school. Mr. Wadsworth, also son of a Jaffna Christian family, who had been working in the Government service of the Straits Settlements, and who had there become an ardent evangelist, conducted a series of revival meetings at Uduvil in 1902.

Toward the close of 1899, the school celebrated its seventy-fifth anniversary. Though not as large or important a celebration as that of the Jubilee, the seventy-fifth year also brought new ideas and new love for the old school. Rs. 435 was collected, most of which was given as a memorial gift to the Uduvil Church which had been the place of decision and blessing for many Uduvil girls. On September 21st, 1899, a women's meeting was held for all alumnae of which Mrs. R. C. Hastings was chairman. Miss Martha Stuart read a report of the

school, in which the following statistics occured: 1233 girls had studied in Uduvil in seventy years, of whom 701 had been pupils during the last twenty-five. Other speakers were Mrs. Henry Arumugam, one of the oldest graduates present who gave reminiscences of the past; Mr. Lawrence, who read a paper on "What our graduates are doing," and Mrs. Chelliahpillai who spoke on "What our women can do for Christ." This last paper led in the same year to the formation of a women's missionary society, a notable achievement, which will always be connected with Mrs. Chelliahpillai's name. The women of the American mission churches, largely graduates of Uduvil and Udupitty schools, pledged themselves to do Christian work in unevangelized districts in Jaffna and the surrounding islands, and to support the work by the contributions they would give to mite boxes which were to be opened once a year. The Society still flourishes, and has been a blessing to many districts in the last quarter of a century.

The finances of the school seem to have been somewhat easier from 1885 to 1900. No doubt the grant earned by the Training School girls was very useful in paying the salaries of the head teachers. The Government grant in 1900 amounted to Rs. 2230. An interesting indication of Government interest in the school occured at a certain annual examination at a time when Miss Howland happened to be ill. The Government Inspector in charge of the examination at its close presented the yearly prizes for attendance, good conduct, excellence in Scripture etc., and himself

offered four prizes in money for the four best examinations in Arithmetic among the papers which he had just collected. These he sent the following day. Uduvil in the nineties also had its first visit from a Governor of Ceylon—another example of the increasing participation of Jaffna in the affairs of the whole Island.

CHAPTER VII

UDUVIL MAKES VENTURES IN ENGLISH EDUCATION

If the training of teachers was the most important new venture which Uduvil undertook in her third quarter century, in the last quarter it has undoubtedly been the development of English education. The vexed question of the pros and cons for education in Ceylon's own vernacular, or in English, will be considered in the closing chapter; suffice it to say, at this point, that the trend of public opinion for the first twenty years of the twentieth century has been entirely towards a thorough education in English, for girls as well as boys. Sometimes lack of money has prevented Jaffna parents from educating their children in English, but the fact has unquestionably established itself, that education in English, even though continued for only a few years, has been "high education," able to help a boy toward Government service, and a girl toward a better marriage.

It was Miss Myers, who had come as Miss Howland's assistant in 1893, who first saw the trend of the times, and insisted that an English school should be started at Uduvil. It was now nearly twenty years after the Jubilee, twenty years since an American Mission college for boys in English had been started, twenty years since the suggestion had been publicly made by a Tamil gentleman that "Uduvil should become an

endowed college for women where English as well as Tamil should be taught." In the meantime, English schools had been started under other auspices, and Uduvil was in danger of losing—nay, had already partly lost—the privilege of educating many of the granddaughters and great-granddaughters of her former pupils, unless she heeded the call for English. According to the Government code, an English school was one in which all subjects were taught from the earliest stages through the medium of English, and where Tamil, the student's own language, was taught only an hour a day. Mention has already been made of the English class conducted in 1893 and in succeeding years, by Miss Myers; in April 1897, after Miss Howland had returned from furlough in America, the English School was formally launched.

The first problem was to find suitable teachers. Miss Hester John, (now Mrs. Gould), a graduate of the Training School, who had been in Miss Myers' class in English, was transferred from the Tamil department where she had been teaching; Mr. J. J. Appachipillai, a graduate of Jaffna College, and Mr. Welch, then catechist at Uduvil, were engaged as master and assistant master. The time of service of one of these two masters however, was only for a few months; in 1899, Mr. Bissell, a B. A. of Calcutta University took his place, but only for one year; in 1900, Mr. Samuel John of Uduvil, brother of Miss Hester John, was appointed headmaster—a position in which he continued for over five years. A frequent phrase among Uduvil girls is, "The John-

INDIAN MUSIC AT UDUVIL.

(THE INSTRUMENT IS THE VEENA)

family started the English School," and certainly the new school was most fortunate to find as its headmaster and headmistress two who were exceptionally gifted in mind, and steadfast Christians in character. Mr. Welch was soon joined by Mr. Richards as extra master in 1900, and two other girl teachers, able to teach English in the lowest classes, were engaged. The mission ruled that the tuition of boarders should be Rs. 50.00 a year, in contrast to Rs. 36.00 in the vernacular school; for day scholars it should be Rs. 18.00 a year. Day scholars in the past had not been admitted to the vernacular department, but they were welcomed in the English, partly because the school was growing too crowded to admit more boarders, partly because it was necessary to popularize the new department. For music, now in charge of Mrs. Mary Fitch Chellappah since Mrs. Smith's departure from Ceylon, an extra fee of Rs. 10.00 was charged.

The School was divided into six classes, Standards I to V, and the Advanced Class, which began to prepare for the entrance examination of Calcutta University, then the standard of Ceylon schools. The ages of the members of any one class were very various—Standard I might include girls of fourteen who had just finished the Vernacular school, or even a girl of eighteen who had completed her Teachers' Training course, as well as little girls of ten. The English course consisted of English Literature, Grammar, and Composition; in addition there was Arithmetic for all classes, Indian History, Geography, and Drawing for most, and Algebra and Trigonometry at the top of the

school. About forty-four girls registered the first year. No new buildings were available, but the Mission gave over a small three-roomed building, opposite the mission house, which had formerly been used as a study by Mr. Spaulding and Mr. Howland, to the new department. The largest room became the assembly room and study hall; the three small rooms were used as classrooms, and the other classes met on the verandahs, which were equipped with blackboards and seats.

During the first year there were three girls in the highest or Calcutta Entrance class, who wisely took two years for their course. One of them was Miss Hester John, who combined teaching with study; the other, Eunice Mann, now Mrs. David Anketell, was the first girl on the roll of the English School. Both of these two candidates successfully passed the Calcutta Entrance Examination in March 1899. It is also worthy of mention that Miss Eunice Mann taught for a year before her marriage without pay, as a labor of love for her old school,—an example which was followed by her daughter, Miss Daisy Anketell, in 1923-1924.

In 1899, Miss Meyers went home to America on furlough and did not return. Her place in the English School was taken by Miss Helen I. Root, a graduate of Cornell University, a woman of much energy and ability. Her ambitions for her girls were boundless, and encouraged doubtless by the successful results of the Calcutta examinations of 1900, when the entire class of four passed successfully, with one in the first division, she started an F. A. class, in which the successful girls might do true college work. Though the

girls were taken from school to be married before the course was finished, a real step was thus taken toward work beyond High School grade. Miss Root's thoroughness and sound educational leadership attracted more and more pupils to the new English School ; she investigated text books, trained young teachers for their work, had big girls and little with her constantly, and taught the Calcutta Entrance classes so successfully that year by year the school continued to pass most of the candidates that it presented. In 1901, Eunice John, a sister of the headmaster, not only passed the examination in the First Class, but gained a prize annually presented in the name of Keshab Chundra Sen, the great Bengali reformer, to the girl candidate from India, Burma, and Ceylon, who passed first. In 1905, Emily Hitchcock, another Uduvil Christian girl, gained the same distinction. Both of these candidates won also another prize, founded in 1900 by Mrs. David Anketell, one of the first two graduates, a prize of Rs. 10 annually given to the student in the Calcutta Entrance who secured the highest pass. Such a prize presented by an alumna was a proof of the confidence which the new department had gained.

In other ways Miss Root organized and strengthened all work at Uduvil. She was much interested in the Christian Endeavour Society ; she started a Junior Society almost as soon as she arrived, and was enthusiastic over the ability of the little ones to conduct their own meetings. Several successful Christian Endeavor Rallies were conducted under her leadership in different centres

each of which was a stirring call to service to the young people in the churches. Another organization for which Miss Root was responsible was the Comrades of the Quiet Hour, the members of which pledged themselves to daily Bible study and prayer. On Sunday afternoons, she conducted a Bible class of forty of the older girls, as Mr Spaulding and Mr. Howland had done, in which were studied ways of presenting the Christian message to non-Christians. In 1906, due partly to revival meetings carried on by Mr. and Mrs. Eddy, the older girls pledged Rs. 5.00 a month to send a Tamil evangelist to India ; at the same time the spiritual life of the school was so quickened that forty-eight girls joined the church during the year. (The school now contained over two hundred pupils.) Such activity naturally aroused the vigilance of Hindu parents, and several girls who wished to become Christians were withdrawn from the school. In 1907, the religious interest extended to the younger children ; and various little ones from Hindu homes became "thorough little Christians," though they were not allowed to join the church because of their youth. Various speakers who helped in this religious quickening, besides the Eddys, were Drs. Creegan and Hitchcock of the American Board, Dr. Jones and Dr. and Mrs. Wyckoff of India. There was also Pastor Eliatamby's faithful work at his weekly meetings in the school, and at all the Sunday services, for Pastor Eliathamby had taken up Pastor Hoisington's work as pastor of Uduvil Church in 1899 with great zeal and acceptance. As an encouragement to the girls to listen carefully to his Sunday

THE UDUVIL KINDERGARTEN

(English School)

sermons, an Uduvil alumna offered an annual prize to the girl who wrote weekly on Monday mornings the best abstract of Sunday's sermon.

Two other organizations initiated by Miss Root were "the Club" and the Student Council. The first of these, originally a society with weekly meetings on Friday evenings for discussion of literary and other topics, became also a social meeting for the English School girls, at which games were played in the sitting-room of the mission bungalow. The Student Council, begun in 1903, was an ambitious attempt to inaugurate Student Government among the older girls. "This is thoroughly representative," says Miss Root, "and takes charge of all discipline. The Principal has the right of veto always and of arbitration in difficult cases. She has not yet been called upon to exercise either. While the work of the council is not burdensome, the element of rebellion against authority is, for the present at least, lost in a healthy enthusiasm for making this school the best possible place for study. The teachers speak highly of the plan, and the morale of the school is distinctly improved." The council consisted of eight members, one from each class of the English School. (It is interesting to note that the number of classes had increased from six in 1897 to eight in 1903) The rules which it made for the government of the school concerned lateness, disorder between classes, speaking in Tamil instead of English (all boarders were required to use the English language only from Monday morning until Friday night)

etc. In the log book of the council we find the following "warnings given to the girls." "If you find anyone doing against this rule (these rules?) please inform it to us members of the council, we should never say to anyone that you have told us so and so." "When you are in the school-room try to study with your mind but not with your lips." "Do not cast away papers of waste matters outside the school; but please put them in the basket." "Remember not to disturb any one in your bedroom." There follow lists of names of "those who do against Rule II," "those who do against Rule III," etc. The council languished after a few years but has been revived in the last decade.

In 1902, the school was shaken to its very depths by the question of caste. It will be remembered that soon after Uduvil started, in 1825, the mission had decided to take "girls of good caste with some property." In Jaffna the influential caste is the vellala or farmer caste: from this caste with occasional pupils from the fisher and kovia caste, most Uduvil girls had come. Strange as it may seem, the question of admitting all castes had not re-arisen, probably because, the impression having gone forth that Uduvil was a school for high caste girls, no girls of lower status dared to apply. It was also true that the lower castes had not been convinced to any large extent of the desirability of education, for though the mission conducted primary schools in low caste villages, its main work had always been for the influential section of the community. Now a girl from

the nalava caste, an outcaste from respectable society, applied for admission. She passed the annual admission examination, was ready with her fees, and with the unanimous approval of the mission committee was admitted. Immediately there was a stir among both parents and girls. In Jaffna, as in India, the question of caste centers around eating and drinking; the attitude of the vellalas is that of Shylock. "I will talk with you, walk with you, buy with you, and sell with you; I will not eat with you, drink with you, or pray with you." That this girl should eat food prepared in kitchens where their own food was prepared, that she should wash her plate at the same well —was unthinkable. Several parents withdrew their girls from the school; others instigated various sorts of persecutions, which continued for nearly a year. The school washermen, numbering six or eight, refused to wash the school clothes if this girl was allowed to remain, even if her clothes should not be given them. Through the loyal help of Pastor Eliatamby and of several Christian parents, other washermen were found who promised to do the work regularly and faithfully, if they could receive it secretly, since they feared persecution both from others of their own caste and from respectable citizens, if they were known to do the work. With the help of Dr. Scott, who had taken Mr. Smith's place as manager of the school in 1897, for eight months the clothes of the whole school were taken at night after dark to the dhobies' village, and brought back in the same secret manner. Another form of persecution was the burning of the school hedges. On

two separate occasions during the night the village was roused and helped to put out the fire, which fortunately did not do much damage. The teachers proved loyal, though somewhat disapproving. The unfortunate girl herself behaved with such modesty and good sense that she began to be liked for her own sake, and soon was asked by the girls themselves to eat at the table with the rest. A very earnest talk by Mr. Eddy to the Christian girls on caste during his visit in 1903 resulted in promises by many of them that they would strive no longer to observe it, and by the next year the trouble had so diminished that most of the girls who had left, returned, Uduvil losing less than twenty-five in all. The missionaries were surprised at the depth and bitterness of the feeling and resolved that never again should a Christian school stand for any but the broadest and most democratic principles. Since 1902, girls of the nalava and even of the sweeper caste have been constantly in attendance, both in the Tamil and English departments, and have brought credit both to themselves and to the school. The long fight is not over; it returned in 1919, as will be told in a later chapter, but the principle had been established that those who desired education might have the best Jaffna could offer, irrespective of their social standing.

In 1906, Miss Root, who had long felt that the Government course of study was not helping to realise the aims of sound education which she had for Uduvil, withdrew the English School from Government supervision and aid. Her reasons for

doing so are given in the report for 1906 and may well be quoted: "Under the Government plan, the pupil must be presented for examination in all subjects in a single standard. For example, a girl has learned a good deal of Arithmetic and Geography (in a Tamil school) and little English. But she must be put in one class in all subjects, so that either she is wasting her time in Arithmetic and Geography or is given work quite beyond her in English.... Efficiency was sacrificed to uniformity.... By our new plan, each girl goes into the class exactly suited to her needs in every subject, with the result no longer a theory, but a proved fact, that she does make far better progress in all her work." It is a fine testimony to Uduvil at this time, that, in spite of the liking of Tamils for Government certificates and examinations, the attendance of the school increased after the withdrawal from Government and even its financial position became better. In the ten years of the new department's existence its prospects had never been so hopeful as now.

In 1907, Miss Root went home for a well-earned furlough, and to the great regret of Uduvil girls, she was prevented by family reasons, from returning. Miss Julia E. Green, who had lived in Ceylon as a child, arrived to take up her work before she left, and for the next four years was Principal of the English School. With her arrival came a change in the school's standards. The connection of Ceylon with Calcutta University ceased in 1906; the school had therefore to find a new standard of graduation for the highest class. Rather than take up the Madras Matriculation

examinations, Uduvil decided to prepare for the Cambridge University Local examinations which were growing more and more popular. These local examinations are one of the many ways in which education in the colonies is linked to education in the British Isles. Cambridge University inaugurated the plan, still followed, of having centres in various colonies, in which British citizens of any race or nationality might attempt the same examinations as were given for matriculates into Cambridge University in England. The Cambridge Junior examinations were preliminary, and usually taken a year before Matriculation; the Cambridge Senior examinations if passed with a certain standard, were equal to matriculation in the University. The first Cambridge class at Uduvil was formed in 1906.

Miss Green, like Miss Root, found great interest in developing the religious life of the school. The Wednesday afternoon gatherings of the whole school were times to which all old girls of that period look back with pleasure. The singing, the recitations, the study of portions of the Bible not learned in the regular Scripture classes, the reports of current events or addresses on some phase of modern life, made the afternoon full of pleasure and profit. The Christian Endeavor Societies continued to flourish; at the all-India Christian Endeavor Convention at Agra in 1910, to which the Christian Endeavor Societies of Jaffna sent two delegates, there was a display of fine needle-work, for which Miss Green with the older girls worked hard that there might be an adequate display from Uduvil, where the first Christian Endeavor Society

had been started. It must be acknowledged, however, that in general, the intellectual standards of the English School during these four years were distinctly lower than in the previous ten years. Part of this was due, no doubt, to the change from all connection with Calcutta, and seems to have been a general experience in boys' schools in Jaffna, as well, from 1905 till 1910. In 1901, there had been an Intermediate class at Uduvil; but from 1906 to 1910, there was only one passed candidate even in the Cambridge Senior, which must be considered at least no higher than the Calcutta Entrance. Miss Green's interest, however, in the primary department, in the drawing and music, in fine needlework and fine penmanship, in refinement of manners,—in fact, in all that would make the girls intelligent gentlewomen, was extremely valuable. She bought models and cards for the drawing, a piano to help the girls in singing, besides a baby organ, and most valuable of all, at her own expense, sent an Uduvil girl to Colombo for Kindergarten training, who afterwards gave many years of valuable service to the school. Miss Green interested herself also in the English School library, and bought several books of stories for young people which the girls greatly enjoyed. Her own sweetness of spirit, gentle manners, and deep religious experience were powerful examples to the girls under her charge. Perhaps we can sum up the English School during her principalship in no better way then to say that its ideals were those of the best Victorian boarding schools in England and America. She was dearly loved, and her departure in 1910

in answer to a call to fulfill home responsibilities, was sincerely regretted by both girls and teachers.

Miss Green's departure left Miss Howland the only permanently appointed missionary to Uduvil, at a time when the School comprised three distinct departments and was as large as ever. The mission had already stationed Mrs. A. A. Ward at Uduvil temporarily, to fill in the gap, and on failing to secure any British or American lady from outside the mission to act as principal of the English School, it appointed Mrs. Ward Principal in January, 1911. Before Miss Green had left, she had decided, with the mission's approval, that the English school must become again a Government school, as it had been before 1906. She started the difficult work of reorganizing classes; Mrs. Ward continued this work, and labored also with the teachers, supervising and criticizing, in preparation for the Government grant-in-aid examination which took place in August 1911. This application for registration under Government was probably a wise move, for the English Department had, during the last years, lost both in prestige and in numbers. Mrs. Ward made a strong plea to the officers of the American Board at home, for more young American women to teach in the English School. "The Tamil School is fortunate in having a staff of trained teachers. The English School is greatly hampered by having no training school to call upon. In some cases a girl has passed only the seventh standard or Junior Local when she is raised to

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the position of teacher, not because she is thought fitted for such work, but because a teacher is needed and no competent one can be found.... The only way to remedy this deficiency in our staff.... is to have more young women sent from America. A teacher with normal training would meet a great need by conducting a teachers' class on Saturdays... But more than one additional lady will be needed if the English School is to maintain as high a standard as we wish.... The English School girls do not take a lively interest in games.... This is an important reason why more American ladies are needed.... A lively interest in good sport would do as much as anything else to overcome the distressing self-consciousness among the girls. If they could hear more English and have more contact with missionaries.... their manner would be improved." Mrs. Ward made also an earnest plea for more buildings and more equipment for the English School. Her plea for more missionaries was first answered by the arrival of her own sister, Miss Lulu G. Bookwalter, in June 1911, and for more buildings by the promise of the officers of the Woman's Board during their visit to the Ceylon Mission in December, of the same year, to raise Rs. 75,000 for this purpose.

Other events which need to be chronicled between the late nineties and 1912, are the building of the new dining room and the new sick room, the first of mats and thatch, the second of stone, in 1905 and 1910 respectively. The need for a new dining room arose in 1905 because of the mission

vote that Udupitty School should be combined for one year with Uduvil, owing to the illness of its missionary principal. This meant an influx of sixty girls to Uduvil, with the result that the dining room was turned into a bedroom, and a new temporary dining room built. After the return of Udupitty School to their own quarters, the numbers in the vernacular department at Uduvil increased so rapidly that there was no opportunity to return to the use of the old dining room. The school from this time onward numbered nearly three hundred boarders. The sick room, built with money given by the Woman's Board of Missions in 1910, supplied a long-felt need. Miss Howland had been in the habit of nursing sick girls in her own room, but as the school grew larger, the camel often occupied so much of the tent that Miss Howland was in danger of being completely excluded from her own room! The sick room, adjoining the mission house, and connected with the school by a stone verandah, was declared open by Miss Lamson and Miss Day on their visit in 1911. The whole visit of Miss Lamson and Miss Day was made a gala occasion and was filled with speeches, welcomes, feasts, and various good times. Another special occasion of these years was the dedication in 1909 of a stained glass window in Uduvil Church to the memory of Miss Agnew, for which the money was contributed by her old students and friends. This occurred in connection with the annual "Committee" examination in December. The Mission Committee, still annually appointed as in former years, now confined its activities to examin-

ing the Scripture classes of all departments, usually in the last week of the term before Christmas. The examinations of different classes were enlivened by singing and other exercises and sometimes ended with a miniature prize giving, or with some special feature like this unveiling. The unveiling of the window was accompanied by the singing of "For all the saints," and by a brief speech by Mr. Lawrence, who had been headmaster during the last part of Miss Agnew's life. Another event was the buying of some additional land to the west of the school—a purchase made possible through the generosity of Miss Green.

In financial matters, the decade under consideration was a period of much anxiety. In 1906, to the consternation of many mission institutions, and certainly to Uduvil's, the Arbuthnot Bank in Madras, in which the Spaulding and Agnew fund and the endowment fund raised by Miss Leitch were invested, failed. Uduvil lost Rs. 15000,—money for endowment and for a gymnasium, which was one of Miss Howland's dreams for the future. This came at the close of the period when Udupitty School had been united with Uduvil, and when the school had closed the year with a considerable debt. Through the generosity of the Woman's Board the debt was cleared off when America learned of Uduvil's loss, but the lack of the yearly interest which had been used to supplement the income of the school, was keenly felt. Miss Green's interest and generosity were unbounded, however, and her generous gifts for scholarships for poor and deserving students

filled in part the need. Yet the English School especially suffered from lack of furniture, lack of equipment, lack of books; and during these experimental years, the missionary principals in charge spent, no doubt, many an anxious hour over the school ledgers. The Woman's Board decision, after the tour of inspection by Miss Lamson and Miss Day, to support the school more adequately, was a great relief, and yet not perhaps wholly creditable to the Jaffna public. The school had been self-supporting except for the salaries of the missionaries since 1881; was it now to be less independent than hitherto? These are questions for another chapter.

CHAPTER VIII

UDUVIL'S LAST DECADE

At the beginning of 1913, Uduvil faced a great change in the retirement of Miss Howland who had been Principal since 1880, for thirty-three years. With the increasing expansion of the school, Miss Howland felt its burdens too much for her, and decided that God called her to spend the end of her missionary career, as she had spent its beginnings, in evangelistic work for Jaffna's women. Her furlough in March 1913 made a natural break; the school said its farewell to her then with full hearts, and since her return, she has lived by her own wish at Inuvil. Her advice, her backing, and her help in times of crises have been invaluable, and especially her knowledge of and intimacy with the old girls. Miss Bookwalter was made Principal in April 1913, and Miss Minnie Hastings, who had arrived the previous November, Associate Principal. For the first year after Miss Howland's retirement, however, Miss Bookwalter and Miss Hastings by mission vote lived in seclusion at Manepay, teaching on alternate days at the school, but devoting themselves especially to the study of Tamil. During their absence, Mr. and Mrs. W. E. Hitchcock lived at Uduvil and took charge of its many activities. The difficult and thankless task of being Acting Principal in a transition

year was fulfilled by Mrs. Hitchcock efficiently and with infinite pains, for which Uduvil has ever been grateful.

The change in the composition and character of Uduvil from 1913 to 1923 can best be illustrated by quoting a few statistics of these years. From 1897 until 1913 the English Department had been an offshoot of the main Vernacular School; from 1913 until 1923, the offshoot gradually became bigger than the parent tree. In 1910, there were 75 girls on the roll of the English School and 175 on that of the vernacular department (including the Training School). In 1916, six years later, there were 137 on the roll of the Vernacular and Training Schools and 234 on that of the English School. In 1923, there were 119 on the roll in the Vernacular and Training Schools, and 353 on the roll of the English School. No statements can be so convincing as these statistics to show the growth of English education in Jaffna, statistics which are borne out by the last census, which shows that Jaffna next to Colombo has the highest percentage of literacy in English in the island. Nor was this change merely a change in numbers. The composition of both departments shows that Uduvil is no longer a school only for the Christian community. In 1910, 42% of the Tamil school were from Hindu homes; in 1923, the number of girls from Hindu homes had increased to 84% of the entire number. Likewise, in the English School, when it was first started, the percentage of girls from Hindu homes was

very low - less than 15%. The percentage now is 36%. In 1923, the percentage of girls from Hindu homes throughout the entire school was 59%. Of what significance are these facts and figures? They show for one thing the increasing desire of the Hindu community to educate their girls in boarding schools; they show also that the Christian community, if they can possibly afford it, will educate their daughters in English.

The first few years after Miss Bookwalter became Principal saw various changes in the staff. Miss Anna Hoffman arriving in June, 1912, took charge of the needlework and boarding departments; Miss Bookwalter and Miss Hastings taught the Cambridge classes; Miss Lucy K. Clark, a trained Kindergartner, who arrived in December, 1915, took charge of the little ones. Mr. John's place, as headmaster of the English School, had been taken, for short periods, by Mr. Richards, and Mr. Mathiaperanum, both old boys of Jaffna College. In 1913, Mr. J. C. Stickney was appointed headmaster, and a little later, in 1915, Mr. J. T. Hensman was appointed assistant master, positions which they continue to hold in the Centenary year. The remaining staff of lady teachers in the English School has been constantly changing, as girls married and left, but Uduvil is grateful to every old girl who gave even a year of service. Two of the old girls, however, in these critical years, Miss Mary Paul and Miss Margaret Nathaniel, each gave more than ten years of service and being well qualified

as well as exceedingly faithful, were towers of strength to the school during its development. Miss Nathaniel had passed the Calcutta Entrance examination in Miss Root's day; Miss Paul, through the foresight and generosity of Miss Green, had studied Kindergarten methods under Miss Nixon in Colombo; both won their teachers' certificates under Miss Bookwalter's tutoring in the teachers' examination of 1912. In the vernacular and training schools Mr. C. S. Lyman continued to act as headmaster, with Mr. S. K. Daniel as assistant. Miss Margaret Gnanapragasam and Miss Mary Daniel were their permanent assistants and continue so in the year 1924.

One of the first signs that the standard of the English School was becoming higher was the organizing in 1914 of a Senior Cambridge class. English education at Uduvil had stopped at the Junior examination since 1906, and it had become so much a matter of course that education should end here that it was only by personal solicitation that four girls could be persuaded to form a Senior class. Three girls successfully passed the examination in 1915, but alas! the next year there were changes in the Government code, which so increased the difficulty of the Senior examination that it was not until 1918 that Uduvil presented any other candidates. The changes were principally the addition of Elementary Physics and Chemistry, Mathematics, and Drawing as required subjects besides the English, Bible, and History formerly presented,—a change which made a much better and more rounded, though more difficult course. The

UDUVIL STAFF IN 1917.

(MISS BOOKWALTER (THE PRESENT PRINCIPAL) SECOND FROM THE LEFT, IN FRONT ROW.)

(MR. C. S. LYMAN STANDING AT LEFT FRONT)

Science was taught from 1917 until 1920 by visiting teachers from Jaffna College, during 1920 by Miss Bookwalter, and in 1921 by Miss Mary Hitchcock, an Inter Science graduate of the Isabella Thoburn College, and formerly a student at Uduvil. The Science room at Uduvil is still meagrely equipped so that all work involving the use of gas or electricity must be undertaken in the Jaffna College laboratories, seven miles away, but it has at least awakened an interest in Science. This department from January 1924 will be in charge of Miss Grace Paul, who will also teach the higher mathematics. At various times during the last decade, as in Miss Root's time, Latin has been a part of the curriculum for a few girls; six girls have passed the Latin of the Cambridge Senior. Since 1918, Uduvil has never failed to present a Senior Cambridge class, and whatever changes there may be in the Government Code in the future, we hope that a lower standard than this will never be adopted.

But Uduvil grew not only at the top, but what was even more necessary, at the bottom. The new code of 1914 had required Kindergartens to be started in all English schools; Uduvil could not wait for the arrival of the trained Kindergartner from America, but started, (in May 1915) with the help of Mrs. J. H. Dickson, who had been a Kindergartner, before her marriage. After various experiments, Miss Mary Paul was put in charge, Mrs. Dickson continuing to exercise supervision by weekly or bi-weekly visits, during the next year. At the end of the year the long

expected Kindergartner, Miss Clark, arrived, and though by a series of illnesses and delays she did not actually take charge of the work in her own department for another two years, by the end of 1918, not only one but two Kindergartens were flourishing. The second Kindergarten was started in connection with the Tamil day school which had been turned into a practising school for the normal department, and being a free Kindergarten, was immediately very popular. For this, Miss Clark trained Miss Chinnamma Kathiresu as head teacher, a post which she filled most successfully and honorably until the Centenary year. At first both Kindergartens were housed in temporary mud sheds with thatched roofs; their equipment was most meagre, and the attendance, because of the unsatisfactory condition of the buildings, was often irregular. Through Miss Clark's unwearying efforts on her furlough in 1920, money was secured to build a thoroughly up-to-date and adequate Kindergarten for the English School, which was erected, on her return, in 1922. The building now used contains a large centre room for play and the Kindergarten circle, with two classrooms at one side, a third room for manual training, carpentry and the like, a lavatory with washing facilities, and a wonderful store room for all the immense amount of Kindergarten material. A better building has also been provided for the vernacular Kindergarten, and in both Kindergartens the constant aim has been to train eye and hand, to use materials—clay, shells, seeds, palmyra strips, etc.—found in Jaffna, to make the children's lives full, but to keep their tastes

simple. The courses in both Kindergartens have been alike, except that the English Kindergarten has carried on its work through the medium of the English language, and the Tamil one through the children's own vernacular. The Infant Department started by Mrs. Hutchings in 1836, has indeed found its fulfillment.

The account of the Kindergarten, however, would be incomplete if we did not chronicle also the beginning of six other Vernacular Kindergartens, in various centres of American mission work, since 1918. In order to furnish these Kindergartens with suitable teachers, Miss Clark has had two courses of training, one in 1920, and the other in 1923. For each of these courses about eight girls have gathered at Uduvil, and spent six weeks there studying intensively principles of Kindergarten training, child psychology, hand work, and methods, under the tuition of Miss Paul and Miss Kathiresu, the two Uduvil Kindergartners, as well as of Miss Clark. With the help of the motor car which Miss Clark's efforts made possible and which is now part of Uduvil's equipment, it is comparatively easy to supervise all these village Kindergartens, and once or twice each term, if not oftener, Miss Clark or Miss Paul (now Mrs. Fry) finds time to visit them. In this way Uduvil is doing extension work in the rural community around it.

But Uduvil's extension service has not been only to village Kindergartens. Miss Hoffman, who came as an assistant missionary in 1912, remained for eight years at Uduvil, and with true German

fervor, worked in the Needlework department. Embroidery of the most difficult and delicate sort won the unqualified admiration of the Needlework Inspectress, and of every visitor, and each year new patterns for children's frocks, new designs for tablecovers and sarees, and new ways of decorating jackets and blouses came from her skillful hands. At the suggestion of the Inspectress, in 1917, Miss Hoffman undertook to supervise the needlework which forms a part of the required curriculum, in all American mission primary schools where girls are taught. Six centres in the most easily reached villages were established, to which the needlework teachers of outlying areas might come, and two or three times each year, Miss Hoffman visited each centre and personally inspected and corrected the work of each teacher and her class. Not only so, but in several cases, teachers sent by harrassed managers to Uduvil itself have remained for several months and have been trained into efficient needlework teachers for their districts. Miss Hoffman's work was taken in May 1920, by her former assistant, Mrs. Lucy Miller Chelliah, who continues to supervise the needlework in the Centenary year.

Another department in which the last decade has brought great development has been music. The first teachers of music were the Misses Leitch, then Mrs. Thomas Smith and her daughter from Tellipallai, and Mrs. Mary Fitch Chellappah. Later Miss Green taught music assisted by the Misses Louisa and Nallamma Eliatamby, daughters of Pastor Eliatamby, and Miss Lucy Miller. In 1913,

GIRLS' SITTING-ROOM WITH PIANO—Mc LOUGHLIN HOUSE

Miss Leembruggen of Jaffna Town, was engaged as music teacher, and except for brief holidays has been coming to Uduvil for music twice a week ever since. Further, in June 1915, Miss Freda Hacker, an Associate of the Royal College of Music in London, joined the staff, and except for a furlough of a year and a half in 1919-1920, has since directed all the music of Uduvil. Senior, Intermediate, and Junior classes in singing were at once started, and after Miss Hacker's furlough in 1920, which she spent in taking a teachers' training course in music, eurythmics was also begun in all the lower standards. A school band was started in 1921, with drums, triangles, cymbals, and violins, and frequent concerts and musicals have developed the self-confidence of the music pupils. Miss Hacker and Miss Leembruggen have also given piano lessons to an average of thirty girls a year, and Miss Hacker and Miss Clark have taught a limited number of violin pupils. Every year several pupils have appeared for the practical examinations of the Trinity College of Music where an English musician has judged the performance of the pupils in piano. Since 1914, Uduvil has made an earnest effort to engage an Indian musician also, one qualified to teach the notation, theory, and practise of Indian music. But though two such musicians have been engaged they have served only for short periods. The school now has as teacher of Indian music one of its own graduates, Miss Isuvariam Antony, who trained in Travancore under an Indian musician of repute, and who has pupils in the singing of Tamil lyrics, and in the playing of the

veena, an ancient Indian instrument. The further development of Indian music is for the future.

In other departments also there has been progress. In 1918, the Government Code suggested a Domestic Science syllabus for English schools in which practical cooking, both Tamil and English, might be taught. Miss Ruth Holland, arriving in December 1919, from America, immediately started her first year's language study of Tamil, in order that she might take charge of the new department in January 1921. But in that very month she was attacked by typhoid and after a brief illness of a few days, died peacefully on January 11th. The quiet serenity and sweetness of her nature, her deep interest in Uduvil girls and in her new work, and her fine training for her department, made her loss peculiarly hard to bear or understand. We could only bless God that He took her so gently, and that in her year of missionary service He had been so present in her that every day of her life had been a radiant witness for Him. The Domestic Science course waited for two years, and then was started in earnest by Miss Flora Clarence, an Uduvil graduate who took the two years' course in the Government Training College in Colombo. On her arrival with her diploma in January, 1923, a model kitchen was built equipped with a stove, native fireplaces, cabinets, cupboards, a sink, dishes, and cutlery. A two years' course is now offered, each of which leads to a Government certificate, if the Government examination is passed. The Junior Course is open to girls who have completed the Fourth Form, and includes Cookery,—the making of cakes

MISS RUTH G. HOLLAND, B. A.,
UDUVIL SCHOOL 1919–1921.

and Tamil dishes and food for invalids,—Household Management, Needlework, Hygiene, English, and some work in Science, Arithmetic, Mathematics, and History. The Senior Course adds to this a course on the Care of Children, First Aid, and Nursing. The Junior Course is now required of all English School girls and of the Eighth Standard of the Tamil School.

The Drawing department introduced in 1916 has been given a special room with properly equipped tables, stands, and drawing boards. From the beginning until 1920, this subject was taught largely by Miss Clark and Miss Pugh, but since 1921 it has been in charge of an Uduvil graduate, Miss Rose Welch, who has a first class certificate in drawing. A few others of Uduvil teachers and would-be teachers have gained a drawing certificate, and many Uduvil girls have enjoyed the ability they have gained in the drawing classes for designing their own Christmas cards, concert programs, etc. Miss Rachael Wheatcroft, an artist by profession, spent several weeks at Uduvil in 1922, and aroused an interest in sketching, which has since been a regular feature of the department's work. Another department which has at length come into its own has been that of physical development. Miss Vogt instituted in 1920, in a corner of the original English school building, a clinic equipped with a weighing machine, a spirometer, and charts. Here every girl is weighed and measured once a month, minor troubles are detected and turned over to the doctor, and records are kept of gains. Mental tests such as have enjoyed great popularity in

England and America have also been carried on by Miss Vogt for three years, adapted somewhat to the Tamil child. Closely related to this work in the clinic has been the work in drill and games. There has always been physical drill at Uduvil since the fifties, when Father Howland, as a member of the Mission Committee, recommended that the girls be given calisthenics and physical exercises. Mr. and Mrs. Ward, in 1910, bought dumb-bells and made wands; they also organized games after school in the afternoons and made participation in them compulsory. The proceeds of a concert in 1919 were used to buy Indian clubs, volley balls, and a gramophone. Since 1920 the drill has been reorganized and put in charge of Miss Hacker; there has been drill for every class three times a week, with figure marching to the music of the gramophone for all the school on Mondays. During all this decade, there have been games, badminton being most popular in certain years, "war", a Tamil game somewhat like prisoner's base, in others, or at still other times country dancing. Basket ball, since the arrival of Miss Hodgdon in 1923, has been the most popular game, and still holds sway.

The growth of all these departments has meant money as well as enthusiasm, initiative, and leadership, but Uduvil's financial burdens have been less in the last decade, and especially in the last four years. This has been due partly to more adequate Government aid, and partly also to greater support from America since Miss Lamson's and Miss Day's visit. The grant from America of Rs. 75,000 became a reality, and with

many delays, owing chiefly to the war and the difficulty of obtaining steel, McLaughlin House, the large new dormitory, of which the corner stone was laid by the wife of an American Board Secretary, Mrs. Edward Lincoln Smith, during the celebrations of the Centenary of the mission in 1916, rose to completion. The lower story was in use in 1918, and the whole building by January, 1920. This building has six teachers' bedrooms, two long dormitories with beds for one hundred and forty girls, a dining room with tables and benches for the same number; a sitting room furnished by contributions from the girls themselves, with a table and wicker chairs, also with a cement seat covered with mats in Indian style, and a piano; the Drawing room already mentioned, the Science room, and one classroom. At one side is a garden of flowers and plantain trees, and in front, both upstairs and down, verandahs which are always thronged with girls. The difference which the dormitory has made in the comfort of the English School girls is incalculable. In 1919, after much deliberation, the west wing of the building erected in 1880, designed but seldom used for accommodation for a missionary, in which the English School girls had slept until the completion of McLaughlin House, was torn down, and a two story row of six modern classrooms, adjoining the main hall, and at right angles from McLaughlin House, was built. In this the top classes of the school are housed. To the west, the house long owned by the mission and formerly occupied by Mr. C. S. Lyman, became school property in 1917, and was given

to the younger children as a boarding place. One room is occupied by the matron and a teacher, the other and the long enclosed verandah provide sleeping space for thirty children between the ages of ten and twelve. In 1921, the death of Pastor Eliatamby, who had for many years occupied a house owned by the mission east of Lyman House, left this property also vacant, whereupon, with the mission's permission, it was annexed to the school. This new dormitory, called Eliatamby House, in memory of the well-beloved pastor, has furnished an ideal place for the youngest kiddies of the English School, for whom adequate accommodation has long been lacking. Here live twenty "babies" under ten, with their own dining room furnished with small tables and chairs, their own lavatory and bath room, their own sleeping quarters, and their own matron and teacher. Here, too, lives Miss Clark, who thus gives constant supervision and sympathy to these little ones of her own department. Other building activities include a new sanitary and bathing block, a new dining room for the Tamil department, given by the generosity of a Woman's Society in Northampton, Massachusetts, in 1914, a stone kitchen with go-downs, woodroom, and lamp room, adjoining McLaughlin House, in 1918, the remodeling of the Training School room in 1921, and of the missionaries' bungalow in 1922. An upper story, a new dining room, and a "non-leakable" roof, have added much to the comfort of the American and English missionaries who are still housed in the same old Portuguese building once occupied by a Franciscan friar, which the

MRS. DAISY ANKETELL ALAGARATNAM B. A.,
MADRAS UNIVERSITY, 1923.

Winslows found in 1824. Needless to say, with all its modern additions and improvements, the friar himself would not recognize it! The building activity of the Centenary year has been a Domestic Science cottage given by Mrs. Franklin Warner of Oberlin, Ohio, where five girls with a house mother may live and practically demonstrate their ability as home makers. This will be dedicated at the Centenary celebration.

There has been expansion, also, not only of buildings, but of land. Mrs. Anna Ross Mann, a graduate of 1852, with her daughter, Mrs. Eunice Mann Anketell, always devoted friends of the school, in 1917 gave a strip of land from their own compound which adjoins the school on the east, for the garden of the new dormitory. Friends in America made possible the buying of the compound on the northwest in 1917, and of an isolated piece at the northeast. Uduvil now has land amounting to nearly nine acres, not a large amount, it is true, for a boarding school of 300, but an achievement when we think of the very high price of land. In this little out of the way corner of Ceylon, land is worth nearly $ 1600 an acre! A gift of land, therefore, is always most gratefully received.

The expansion of land and buildings has made possible better arrangements in the boarding department. The crowded sleeping rooms and dining room, the difficulty in bathing, the lack of suitable places for the evening study hour, were great causes of complaint during the sudden expansion of the English School from 1913 to 1918. With the new buildings these conditions have

been largely relieved. The littlest ones have their own dining room, with milk and eggs, curries, and sometimes puddings; the middle-sized girls under fourteen also have a dining room of their own with special mild curries. Uduvil still follows the old custom of domestic work for every girl. At the beginning of every year, the boarders are all divided into cooking circles, each with a leader and an assistant leader. These cooking circles are each on duty one day a week to grind the curry-stuffs and make ready the vegetables. The heaviest work is done by servants, but enough is left for the girls so that their training in house-keeping tasks may not cease during their long years at school. Besides this, as in the old days, every girl has her own corner of the school compound to dust and sweep. Six matrons, headed by Miss Henrietta Kanagasabai, whose highly efficient service began in 1896, and who is known and admired by every Uduvil girl, past or present, are now in charge of the domestic arrangements. Various old girls, Mrs. Eliza Arnold Mather, Mrs. Lily Bissell Sabapathy, Mrs. Lucy Ponnampalam Sabapathy, have encouraged Uduvil's domestic activities by offering prizes for the best curries, and for personal neatness and cleanliness. Since 1910, there has been a school nurse who holds a morning dispensary, in which she treats cuts, sores, itch, and other skin troubles; she also cares for girls who fall ill of fever and dysentery, or who need a rest from the strenuous school life for a few days. This nurse was at first Selvathey, now Mrs. Eliatamby; since 1911, it has been Miss Vyravanather, "Chinnapillai akka," who has

been most faithful and capable in her many duties. One of the sick rooms built in 1912 with the adjoining verandah and bathrooms is a veritable boon for this side of Uduvil's life. No serious illness has visited Uduvil in the last decade except the influenza epidemic of 1918, which passed no one by. Three Uduvil girls died during this epidemic, but all at their homes during the vacation following the crisis of the sickness. Epidemics of chicken-pox, measles, and mumps, have led to enforced vacations of a week or more at various times and have sometimes seriously interfered with academic work. Dr. Curr and the Inuvil Hospital have been havens of refuge in all cases of serious illness, and the Inuvil staff has given much time and care to the health of many Uduvil daughters. Smallpox, cholera, and plague, however, the scourge of Jaffna in earlier years, are happily almost unknown to the present generation.

Some of the changes in curriculum have already been mentioned; two or three others must also be chronicled. The difficulty which Miss Root had felt in providing a balanced course in an English school, for older girls who had already completed their grammar school education in their own vernacular, was met by a change in the Government Code of 1916, which introduced what are called special classes, specially designed for this type of student. Here the main emphasis is laid on English, and a girl does in two years, if she is successful, the work which the younger children can manage only in five. Udu-

vil has also tried, for the last three years, the experiment of an ungraded class, in which girls of various standards have had individual guidance and have been fitted for the regular standards in as short a time as possible. Other educational experiments, such as the Dalton plan, socialized recitations, and the project method, now in high favor with educationalists in the West, are still being tried and are often successful. The dream of Mrs. Ward in 1910 of some young American lady who might teach the English School teachers how to teach has been fulfilled in the work of Miss Vogt, who arrived from America on a three year term in 1920, and who has since held teachers' classes, had numberless conferences with young and inexperienced teachers, given talks and demonstrations, and aroused an interest in the psychology and methods of education, which has done much for the school. A teachers' club, called the Forum, which meets once a month for discussions, consideration of school problems, and a social good time, has been the natural result of such interest.

In all such development, the library has played a leading part. The library of English books begun by Miss Agnew and the mission in 1846, and distributed among the alumnae after the visit of the Deputation in 1855, was renewed in the eighties with the re-introduction of English into the curriculum, was strengthened by Miss Green in the early years of the twentieth century, and in 1914 became a library worthy of the name by the munificent gift of Dr. T. B. Scott, the missionary manager of the school from 1902 to

1912, and in its difficult days a most valued friend and adviser, of all his personal library of more than a thousand volumes. Since 1912, the library has been catalogued and housed; more books have been added year by year; a reading table with a dozen or more current magazines, Indian, English, and American, has been instituted; and a librarian put in charge. Reading one book a month, besides their required text books, was required of all classes from the First Form up, in 1920, 1921, and 1922; such a rule no longer needs to be enforced for Uduvil girls have learned the habit of spending their leisure hours in reading. In the library also is housed Uduvil's collection of pictures which are increasingly used by teachers and girls. By another most fortunate gift Uduvil has come into possession of over 1000 pictures of various countries and civilizations, formerly the collection of Mrs. Julia Redfield of America, whose travels had given her ample opportunity to see the best in England and Europe. Perry pictures, pictures from "The Mentor," and "The National Geographic," also help to fill the "picture almirah." Framed pictures, and pictures mounted on cloth and chosen yearly by the children, decorate the class rooms. Uduvil has no adequate thanks to give to those who have contributed so much to her library of pictures and books.

During the difficult days of the war, Uduvil, like other schools of the British Empire, contributed her share for the help of the sick and suffering. Soon after the war began, the older girls asked to be allowed to give up one meal

a day that they might give the proceeds to the Prince of Wales' Fund. Though this seemed hardly wise, they were allowed for some months to give up one meal a week, which they cheerfully sacrificed. Concerts in aid of the blinded soldiers and sailors of St. Dunstan's, of the Prince of Wales' Fund, of the Ceylon Disabled Men's Fund, of the Queen Mary's Needlework Fund, were held at frequent intervals. One such concert, given in conjunction with Jaffna College, netted over Rs. 1000. A regular branch of the Queen Mary's Needlework Guild was established and girls and teachers met weekly to make pillow-cases, bandages, bags, cholera belts, etc., to be sent to England, Mesopotamia, and Egypt. A vist from Mr. Elmer and Mr. Maynard of the Near East Relief, inspired a gift for the starving Armenian children. At the conclusion of the war, Uduvil's own celebration included an impromptu entertainment and a "feeding of the poor"—the serving of a bountiful feast to about two hundred poor children of the adjacent villages—a truly oriental way of expressing joy. Uduvil also shared in the two celebrations in Jaffna Town in November 1918, of the Armestice and in June 1919, of the Peace. A special train conveyed Uduvil's four hundred to town; they marched with waving palm branches, Union Jacks, the Uduvil blue banner, and a big American flag, listened to the speeches and addresses, saw the fireworks, and on the second occasion enjoyed a rice and curry feast at Vempadi School, and were each presented with a souvenir from the Government. Perhaps the fact that during two

UDUVIL'S PART IN THE CELEBRATION OF PEACE

JUNE 1919

of the war years, the missionary staff at Uduvil consisted of two English ladies, two American, and one German, each of whom had relatives engaged in war service, was after all its closest link with the outside world, and its surest prophecy of the brotherhood to come. A few of the students also, had brothers, fathers or uncles serving in Mesopotamia and France. The family of one of these, Bugler Richard Ayathurai, who was killed in active service in France, presented his picture to Uduvil, where his sister was a student.

Other good times besides those connected with the celebration of the end of the war were the picnics by the sea in honor of the Prince of Wales' visit to Ceylon in March 1921, Girl Guide, Y. W. C. A. and class picnics, treasure hunts on the birthdays of the Principal or other teachers, the yearly week-end visits to Urikardu, the mission recreation bungalow by the sea, on the part of the Training School girls in August, and the Senior Cambridge girls in December. The happy days of the Centenary of the Mission in 1916 when Uduvil girls formed part of the choir, and took their part in the pageant, were days never to be forgotten. The teachers also have had two memorable trips—the Tamil School teachers with Miss Bookwalter and Miss Hacker to Anuradhapura in 1915, where they were entertained royally by Mrs. Hester John Gould, so long connected with the school; the English School teachers with Miss Hastings and Miss Clark in 1918 to Mandative where they occupied the house of another old Uduvil girl, Mrs. Pakki-

am Crossette. The tree planting every year by the Senior Class of the English School, the Second Year Training Class, and the Eighth Standard of the Tamil School, at which the younger classes bid farewell to their seniors, and the seniors retaliate with advice, sometimes humorous, sometimes tearful, to their younger sisters, takes place now on Miss Bookwalter's birthday, November 24th, and renews the tradition of the sixties and seventies. Uduvil has no regular prize day like the schools managed by English missions, but February 2nd, Miss Agnew's birthday, is usually celebrated by Founder's Day and Old Girls Day. This means a business meeting of the Alumnae Association, founded in 1920, in the morning, a feast at noon, and an entertainment, sometimes for only the Old Girls and the present girls, sometimes for the larger public, in the afternoon. At this time there are usually presented also two prizes, both given by alumnae—one a shield from Mrs. David Anketell to the class which has shown the best and most helpful spirit throughout the year; the other, a medal given by Mrs. Esther Vaitilingam to the girl judged by the vote of the entire school to have had the best influence among them. In late years, concerts, sales and fairs in aid of the Centenary Fund have been occasional gala days for the school.

The religious life of the school has been healthy and vigorous in the last decade, though showing itself in different ways as befits the new generation. A Student Christian Association, affiliated with both the Indian Student Y. W. C. A., and

the World's Christian Student Federation, was organized in the English School in 1916, and in the Tamil in 1920. These are voluntary organizations open to the older girls, and have been especially valuable in bringing the school in touch with student leaders, Oriental and Western. The yearly camps at Negombo have been attended by teachers and girls in varying numbers since 1915 when they were started, and have been the source of much inspiration and help. For the last eight years, under the auspices of the Y. W. C. A. of the English School, Uduvil girls have taught in a Sunday School for nallava children in a near-by village, and have given them a Christmas tree or a yearly treat with gifts of jackets, cloths, games, and sweets. For two years a weekly play circle with the same children was held in a part of the school grounds. The Y. W. C. A. of the Tamil School has done a bit of social work by singing in the wards of the nearby Women's Hospital at Inuvil, and by making garments for the poor.

The Intermediate and Junior Christian Endeavour Societies continue to do good work among the middle-sized and smaller girls. Year by year, an average of thirty girls become church members, one third or one half of whom may be from Hindu homes. The steadily fervent preaching of Pastor Eliathamby and, in the last two years, of Pastor Paul, in the Sunday services and Tuesday and Friday meetings, the example of the masters, teachers, and matrons, the bi-weekly sunset prayer meetings held by the girls themselves, the occasional visits of outside evangelists, of whom men-

tion should especially be made of Mr. and Mrs. Eddy, and the great Indian Christian evangelist Sadhu Sunder Singh ;—all these keep the religious interest ever living and deep. Outside visitors often speak of the ready response which they receive to their messages from Uduvil girls ; they are like "fruit ready to be picked," says Mr. Eddy. Classes for inquirers and for girls wishing to join the church are regularly held. The death of beloved leaders, such as Pastor Eliatamby and Mr. Lyman, often result in religious quickening; the death of Miss Holland in 1921 resulted in the foundation of the Ruth Holland Student Volunteer Band. Girls joining the Band pledge themselves to give "a part or, if God so leads them, all of their lives to definite Christian service". The band usually holds weekly meetings, and once a week does evangelistic work among women and children. Since its beginning thirteen girls have become student volunteers. Some of them are fulfilling their pledge by teaching, and two, by taking training as doctors. In the centenary year, as in the year of its beginning a special blessing has come to the school, this time through the work of the Pentecostal Mission.

But equally with the religious activities has the spirit of Uduvil girls in this decade been a testimony to their spiritual life. Two organizations have been mainly responsible for this development in *esprit de corps*—the Girl Guides and the Student Council. The Girl Guides were started in the English School in November 1921 by Miss Hacker ; a company in the Tamil School was organized a year later. The Brownies, the

UDUVIL GIRL GUIDE HONORED BY THE GOVERNOR OF CEYLON.

junior organization for the little ones, came into being under Miss Clark in the same year. These three organizations, including the Rangers, or Girl Guide graduates, include nearly one hundred Uduvil girls, and have been valuable not only in arousing initiative, spontaniety, and skill in various handicrafts, but in deepening the sense of honour and of "noblesse oblige." The older Guides wear their national dress with the badges of their patrols; the younger Guides and the Brownies wear khaki uniforms. Training in First Aid, Signaling, Cooking, and Nature Study, is given at the weekly meetings; rallies are held yearly in Jaffna and Colombo; new Guides are taken into the company at a solemn initiation service; and all Guides are trained to be quick and helpful. A much appreciated service of the Guides has been the garden which they have planted and brought to beauty in the cemetery across the road, where lie the graves of Miss Agnew and the Spauldings. In 1922, at the all-Ceylon rally in Colombo, an Uduvil Guide, Ariamma Hudson, was presented with a book by the Governor of Ceylon for her energy and quickness in helping to rescue a fellow Guide who had accidentally fallen into the well. The Guides mean fun as well as endeavor and in spite of a certain amount of prejudice on the part of parents and the Jaffna public, have proved their real value. The Student Council was started in both English and Tamil school in 1924, and is made up of three representatives from each class and an adviser from the staff. It legislates on all ordinary discipline, is responsible for the tone and spirit of

the school, and is a natural outgrowth of the system of class and school prefects which was inaugurated in 1918. The results of this experiment have so far been very promising.

The changes in the staff in both Vernacular and English Schools in these latter years have been too numerous to chronicle. Mr. Daniel Sinnathamby left in 1920 to become mission munshi; Miss G. E. Pugh, who taught the Cambridge girls most brilliantly and acceptably from 1918 to 1920 and again during the year 1922, resigned to take up work in Travancore in January 1923. Miss Hastings took charge of the school during Miss Bookwalter's furlough from 1917—1920, and resigned in August 1922 to be married; Miss Clark has been made Associate Principal in her place. Miss Grace Vining and Miss Christiana Hodgdon arrived in 1923, the one for service in the Tamil School and the other to take Miss Hastings' work in English. Miss Bookwalter was honored by the Government by being made a member of the Ceylon Board of Education for three years from January 1921; and the Uduvil English School by being made, in 1924, an efficient Secondary School with the privilege of triennial instead of annual inspections, a privilege it shares (in 1924) with only one other girls' school in the island. This is much appreciated, since it gives the school greater liberty of curriculum.

In 1923,an important academic change was made in the Tamil School by re-organizing it as an Anglo-Vernacular School instead of a Vernacular School. This means that hereafter English will be taught regularly and on the same basis as

other lessons to every girl. Domestic Science, Hygiene, and Basketry have also been made, with the approval of the Government, parts of the curriculum, which now follows no Education Code, but is a law unto itself. In August 1921, a change was made in the Vernacular School by the removal of the Training School to the Wesleyan Girls' School at Vempadi. As yet the Union Training School is only an experiment. The Church, Wesleyan, and American Missions have united tentatively for five years. The head mistress, Miss Murgatroyd, is a Wesleyan lady, one of the head Tamil teachers, Miss Mary Williams, is an Uduvil graduate who holds a certificate from the Government Training College. Since 1921 eleven Uduvil girls have been trained at Vempadi; the examination results in 1924 were very good, seven out of seven Uduvil girls having passed their examinations. The facilities for contact with the outside world are undoubtedly greater in Jaffna town where the school is now situated; but it is yet too early to predict the future of this department.

One more phase of Uduvil's development in the last decade remains to be chronicled—the movement toward higher education. In this, Uduvil has undoubtedly been much slower than many a much younger secondary school in India,—due partly to the fact that facilities for university education have been much less in Ceylon, partly to the fact that Uduvil girls for the most part have been drawn from a higher and more conservative class of the community than in many schools in India, partly also to the fact that university

education has meant education through the medium of English, and English education at Uduvil has been a very recent development. Two Uduvil graduates have become doctors and are today practising their professions; two have gone to the Government Training College, one for Domestic Science, one for Elementary training; two are now studying medicine at Vellore, three are studying towards their degree at the Women's Christian College in Madras. One won in 1924 the Government Scholarship at the University College in Colombo, annually given to the girl who passes first in the Island in the Senior Cambridge Examinations. Eighty-four have qualified as vernacular trained teachers; but this is a course no more advanced than the Senior Cambridge and cannot properly be called higher education. Many have also taken the nurses' training course at Inuvil, but while the standard for Ceylonese nurses remains what it is today, nursing, too, cannot properly be called one of the professions. Two of Uduvil's graduates besides those above mentioned require special notice. Miss Daisy Anketell entered the Women's Christian College in Madras in 1919, and received her B. A. degree from the University of Madras in June, 1923—Uduvil's first B. A. During her course, she won the Lady Chelmsford prize given to the student of the Women's Christian College who passed the Intermediate examination with the highest average, and at the final examination she secured a first class in English and a second in Mathematics. Miss Grace Paul, entering the Madras Women's Christian College also in June, 1919, after passing the

MISS GRACE PAUL.

B. A., MT. HOLYOKE COLLEGE., (AMERICA.)

M. A., COLUMBIA UNIVERSITY (AMERICA.)

Intermediate examination in 1921, through the kindness of Mr. and Mrs. Earnest Vining, of New York, sister and brother-in-law to Miss Clark, was given the opportunity of finishing her studies in Mount Holyoke College in America. After a most successful course, she received her B. A. in Mathematics and Physics in February, 1924, and in September of the same year, by dint of concentrated study, received her M. A. in Education from Columbia University—Uduvil's first M. A. Daisy Anketell, like her mother before her, has given more than a year of service to Uduvil as a teacher, without pay; Grace Paul has just returned in December 1924, and Uduvil welcomes her with joy—the first of her own graduates to take a leading place on her staff.

CHAPTER IX

UDUVIL PERSONALITIES OF THE LAST FIFTY YEARS

To picture for future generations the qualities of mind and spirit of those who have guided Uduvil for the last fifty years, is a difficult task for the historian. Most of these personalities are too near us; there is little or no perspective for the sketch. Yet the task must be attempted, for Uduvil's course for the last half century, as in the first half century, has been determined largely by the persons who have had her destinies in charge.

If one goes to the remotest village in Jaffna and speaks with the village women, there will no doubt be one who has been for a year, at least, in a boarding school. The boarding school may have been Uduvil; if so, the name which first awakens interest and response will be "Susan ammah", the name by which Miss Howland is best known. Miss Susan R. Howland was in charge of Uduvil from 1880 to 1913; her service in that position therefore was almost as long as that of Miss Agnew. Born in Vaddukoddai of a missionary family which first reached Ceylon in 1846, Miss Howland has had connection with Ceylon for over three quarters of a century. She was sent home as a child of ~~ten~~ seven to America, and was educated in Mount Holyoke Seminary,

now Mt. Holyoke College, the oldest and always one of the very best of the women's colleges in America. Miss Howland graduated from the Seminary before the time when degrees were given, in 1870, and the following year, in November, 1873, joined the Ceylon Mission. From 1873 until 1880 she lived with her parents at Tellippalai, working in the villages as an evangelist, and laying the foundation of that thorough knowledge of the Tamil language and of Tamil customs, which stood her in such good stead in her years at Uduvil. In 1880, she moved to Uduvil, and except for four furloughs, in 1885—1886, in 1895—1896, in 1905—1906, and in 1913, remained in charge until her voluntary retirement to Inuvil, again to evangelistic work, in May, 1914. In the centenary year, she is still with us, and by her official position as president of the Old Girls' Association, and by numerous unofficial services, still keeps her close connection with the school.

Miss Howland's gifts and abilities have been as marked and as valuable as those of Mrs. Winslow and Miss Agnew. Her ancestry, derived from the Pilgrims of "Mayflower" days, as well as her education, gave her a wide culture and breadth of information; to these her birth and long residence in the Tamil country have given her a fund of information about Jaffna people seldom equalled and never surpassed. "She never makes a mistake", said a Hindu gentleman recently. "She knows us all, and *all* our relatives. Others may sometimes be confused and not remember our connections, but not Miss Howland". Though Miss Howland herself would be the last

to acknowledge such praise, it is none the less true. When a new girl entered Uduvil, her first question was always about the girl's family and relatives. What village was she from? Was her family Christian? If not, had she any Christian relatives? If so, she was identified at once, put in a special corner of Miss Howland's memory, from which she never escaped. This wonderful memory for names, faces, and connections was partly a gift: it has also been cultivated, for, for many years, it was Miss Howland's habit to keep cards, on which were entered each girl's name, village, religion, parents, number of brothers and sisters, and kindred information. The personal friendliness which such knowledge implies has given Miss Howland much of the hold which she has today on the affections of Jaffna women. Her Tamil is the vernacular of the people, —"don't imitate my Tamil I'm sure it's not good", she always laughingly warns new missionaries,—but if not classical Tamil, it is yet the colloquial home speech of ordinary people, used with as much facility as her own English. In school, her first object like that of Miss Agnew and Mrs. Winslow, was always the character and spiritual life of each Uduvil girl. She loved and appreciated their virtues,—their obedience, their gentleness, their ready affection,—she strove to overcome their characteristic faults—lack of straight-forwardness, of courage, and orderliness. She also strove to give them regular habits of Bible study and prayer, and to steep them in Christian knowledge and atmosphere, so that even those who never became Christians could not escape the influence

of their early training. Many an Uduvil girl today remembers with tenderness and reverence, the prayers which Miss Howland offered for her and with her in her crowded room, at some time of crisis or temptation, or perhaps in her own home, when sickness and death had visited the family. Her anxiety about the physical welfare of the girls, as well as their spiritual welfare, made her untiring in her efforts in the boarding department; provisions were always given out with a generous hand; every girl must have not only enough but more than enough. Her nursing of the sick girls in her own room before the building of the sick room, is remembered by many a graduate,—sometimes three or four girls with fever or colds lay on the floor in Miss Howland's bedroom, to be given medicine or water through the night by her motherly hand. She believed in the value of drill and games in building up strong bodies, and cherished an ambition for many years for a gymnasium at Uduvil,—a plan which was rudely checked by the failure of the Arbuthnot Bank in which the funds begun for the purpose, were invested. Similarly her standards for Uudvil's intellectual achievements were high, for her own college, Mt. Holyoke, and the example of her own mother, herself a Mt. Holyoke graduate of the earliest days, had given her faith in the ability of women to achieve in intellectual ways, and to do thorough work with their brains as well as with their hands. Always receptive to new ideas, she brought back from every furlough some modern method or theory to be tried out at Uduvil. Her

time and attention were always principally engaged in the Tamil department, both because she thoroughly believed in vernacular education, and because the English department in her day was always the smaller one, and could always be more easily entrusted to the younger missionary —whether Miss Myers, Miss Root, or Miss Green —who worked with her. She was always eager to supplement the lessons of the Tamil teachers, to make them more practical and more in touch with the girl's environment. A lesson on measures in the class room was followed by a session in the school godown where girls measured quarts of peppers, pecks of vegetables, or bushels of rice. In geography and history she added to the limited teaching of the Tamil teachers, whose resources could only be their meagre Tamil text books—books, pictures of her own, or stereopticon pictures by outsiders, when they could be persuaded to come. Though she believed in vernacular education, she was anxious that her girls should know enough English to read English books, especially the Training School girls, for her experience had taught her how much such knowledge would add to the beauty and interest of their lives both in school and after they had graduated. The school was therefore made Anglo-vernacular in 1886 and remained so for the next ten years until the starting of the English school; Miss Howland herself also had a class of girls who wished more English before the coming of Miss Myers in 1893. One of the most valuable services which Miss Howland has rendered since

1913 has been the collection of a library of Tamil books for Uduvil—a difficult piece of work, because of the scarcity of literature in Tamil suitable for young girls to read. Miss Howland's quiet manner, her extreme modesty,—which led her missionary associates to fit the words "Such Rare Humility" to her initials, — has kept her work from being known to the public at large in Ceylon, but among girls and parents no person of this generation is more widely loved and appreciated.

Next to Miss Howland the personalities which have left the deepest impression are those of Rev. S. Eliyatamby, pastor of the church for thirty-one years of this period, and Mr. C. S. Lyman, its headmaster for nearly forty years. Mr. Lyman came to Uduvil in 1885 at the personal request of the Mission Committee of those days, to fill the need of an efficient teacher for the new girls' training school. Mr. Lyman was a graduate of Jaffna College, in the days before its affiliation with Indian Universities, and during the last ten years of his life a member of its Board of Trustees. His very look betrayed his profession, for as in Scotland and America, the stooping shoulders and frayed coat are characteristic of the born teacher or scholar, so in Ceylon there are certain marks of the old time pedagogue. Mr. Lyman wore his hair after the manner of Tamil gentlemen of bygone days, with a single lock braided from the crown the rest of his head being bald. His eyes were fixed downward; his shoulders carried one higher than the other, his walk the straight direct

walk of a man of purpose. His career in the Vernacular school, especially after the rapid development of the English department from 1913 onwards, involved real financial sacrifice, for the vernacular department was always run without fees except for the cost of board, and its funds from the Government grant were insufficient to pay good teachers an adequate salary. Today vernacular education has more nearly come into its own; but Mr. Lyman's career took place in its lean years. He was an excellent teacher both in his control of his classes and in his knowledge of the subjects he taught. His knowledge of English was so thorough that he could make ready use of supplementary text books and reference books in English; but his knowledge of the Tamil classics was equally thorough. He loved the Kural with its maxims, and year by year his girls learned its meaning, especially its ideals for Tamil women. His control of his pupils was almost too perfect; woe to the girl who whispered at the wrong time, or who was lazy and careless—even the oldest might be ordered to the platform, there to stand in shame before her classmates. Yet all the girls loved him, and knew that in any real crisis he would be untiring in his efforts to help them. If a girl was very ill, Mr. Lyman and Miss Howland would appear almost simultaneously; if a girl did not return to school after holidays, his vigilance sought out the reason; and his pleading, if the reason were poverty, usually induced the Mission to find the fees from some source. Like Miss Howland, except

in the schoolroom, he was of a retiring nature, and of gentle and unobtrusive manners, too timid to correct one whom he felt to be a superior, even when the superior was wrong. For many years he was superintendent of the Sunday School of Uduvil church, and one of its deacons. He could not bear to see sorrow among those whom he loved, and his own children found in him a tender and indulgent father. Even in the schoolroom, though always strict, he seldom or never lost his temper, a virtue especially appreciated by his fellow countrymen. After the Tamil department decreased in numbers, he spent much of his time teaching Tamil classical literature to the Cambridge classes of the English school. He died in October, 1923, after a brief illness; one had only to see the number of Christian women who came to his funeral to see how his old pupils loved and revered him.

Pastor Eliatamby's hold on Uduvil girls was of another kind. Never a teacher, he yet was as fully identified with the school as one of the staff. At every entrance examination for new girls, Pastor Eliatamby was there, Bible in hand, to rejoice over the number of applicants, plead for those who were rejected, and advise the waiting fathers and mothers. At the Government examinations at the end of the year, he greeted the Inspector, grieved or rejoiced over the results, as the case might be, was ready with answers to criticisms of the school, and with words of approval for successful teachers. If Uduvil sent a delegation to the Y. W. C. A.

camp, he was at the railway station to send the delegates off; if, contrary to Tamil custom, a young man was engaged as a Science teacher, he was ready to back the school in the innovation, and to silence objectors. In the difficulties about caste, though of irreproachable caste himself, he loyally upheld the principle of no caste in Christian schools. His tall commanding presence, his fine face, his magnetic hold on his audience when speaking, gave him an influence which few people could withstand. He had been educated in Tamil but knew enough English to read English books widely, and to carry on a conversation in English when it was necessary. His religious life was so pure, so fervent, so steady that his very presence was a benediction. "The goodness of my Jesus—I can't say—I feel it here," he said, pointing to his breast when he was facing a critical operation for appendicitis. He bore every grief with a patience and faith that could have only one Source,—even the greatest grief of all, the death of his best beloved son, who was cut off in the promise of his young manhood. His preaching was so intense, so fervent, so piercing that it must needs convince. Often like Isaiah or Jeremiah of old, he denounced in unsparing terms the sins of the people, their selfishness, their love of money, their compromise with Hinduism. But at times his sermons and his prayers were unspeakably tender, touching the secret places of the hearts of his hearers. When he died in October, 1923, Christians and Hindus alike felt that "a prince had fallen in Israel", and that there was no one who could take his place. He lies buried in the

graveyard across from Uduvil school; Uduvil girls tend their flowers near his grave, and on Sundays sometimes sing, as they used to in the seventies, of the Home where he with Miss Agnew, the Spauldings, and others of sainted memory have gone.

Of the remaining persons, Mr. G. H. Lawrence was at Uduvil longest, from 1875 to 1899, over twenty years. He was an excellent teacher with a great interest in his work, capable, too, of controlling and commanding his world of girls. He had the real schoolmaster's interest for an unusual mind in one of his pupils; it was like hid treasure to be gloated over and enjoyed. But his nature, though upright, was somewhat crabbed; he was slow to take suggestions from others, perhaps rather too sure of his own abilities, and more respected and honoured than loved. Yet Uduvil can only be grateful for Mr. Lawrence's long, successful career, and for the many abilities which he put at the service of Tamil girls.

The other missionaries during this period were at Uduvil usually only for short periods,—Miss Root and Miss Myers for seven years each, Miss Green for half that time, the Misses Leitch for two. Miss Root's zeal and ability have already been spoken of; she was both an organizer and a teacher; she was equally interested in girls' minds and in their souls. She was fond of all girls· both big and little; the little ones were not afraid to climb into her capacious lap, or the big ones to come to her room for counsel and help. She would have been a good pioneer, for

nothing daunted her; in fact, in later years, she was a pioneer, touring in unvisited districts of North India. Part of her heart and love will always be in Ceylon, and no one rejoices more sincerely over the growth and success of the school in its later years than she. Miss Myers differed from other Uduvil missionaries in having had a nurse's training before she came to Uduvil; she was an organizer but not a teacher. "She liked to start new things" says one of her old girls, "but then she would leave them to someone else." "If I were a teacher, I would come back," she told Miss Howland. She was strict in discipline, but ready to understand and forgive, and to appreciate the good in every girl. She believed so thoroughly in English education, that she gave the mission no respite until permission was given her to start the English school. She never learned Tamil and was therefore never very conversant with the customs of the people among whom she lived. Miss Green, on the contrary, like Miss Howland, had learned Tamil when she was a child, in her father's house at Manipay, and was welcomed home by her father's friends when she arrived in 1906. She was always happy in her work, always gentle, always zealous for the growth of Christ's kingdom, and like Mrs. Winslow, never very well, in spite of the multitude of her duties. She is still Uduvil's warm friend, one to whom Uduvil appeals in any time of financial difficulty, and never in vain. Many Uduvil girls owe their education to her, and the English school owes to her much of its equipment. Her ideal of simple living for herself

that she may have more to give, must surely be appreciated by Jaffna Tamils who revere this very quality in their own saints and sages. The Misses Leitch, too, lived simply that they might have more to give, and Uduvil is indebted to them not only for money, but for the way in which they have made her known to many friends in America, for their initiative in starting the Training School and the Christian Endeavour Societies, and for the zealous spirit which made them so successful in inspiring their Tamil co-workers and in winning their affection. The Uduvil girls who today enter the school with the names Margaret, Margaret Winny, Winny, Mary, are many of them daughters to those who knew and loved the Leitch sisters. All of these, Miss Root, Miss Green, Miss Myers, and the Misses Leitch are living in America today; they reach hands of love and blessing to us across the sea.

Mr. John, Headmaster of the English School at its beginning for five years, had an influence disproportionate to the amount of time during which he served. He was a fine looking man, a man of refinement and charm, a fine Christian, and especially interested in the Calcutta Entrance classes at the top of the school. He stopped teaching in 1905 to enter more remunerative work; his early death in 1911 was much mourned. His daughter, an Uduvil graduate of 1924, is now studying for her B. A. in the Madras Christian College; and may some day take up some part of her father's work. Mrs. Hester John Gould, Mr. John's sister, taught first in the Tamil and then in the English Department, from 1888 when

she received her certificate from the Training School until her marriage in 1904, except for a brief holiday of six months in India. She loved teaching and was an excellent teacher; she believed, too, in higher education for girls, at a time when such a belief was rare, and would herself have been a doctor if her health had allowed her. Her example kindled ambition in other girls of her time, and her poise and courage inspired the timid. Since her marriage she has served Uduvil in many ways. She was hostess for the Tamil school teachers on their trip to Anuradhapura in 1915, and is now a member of the Advisory Board of the School.

Mr. S. Richards, a teacher from 1901 until 1913, and headmaster for over five years of that time, always did faithful work, though hardly firm enough for a good headmaster. He was succeeded by Mr. Mathiaparanam, who remained headmaster for two years, and then left for his present position in Manipay Memorial School. Mrs. Raju, a daughter of Pastor Eliatamby, was an Uduvil graduate of 1905, and for the last two years has been a valuable adviser and helper of the school in various capacities — as leader of the morning prayers, organizer of activities of the Old Girls, and occasionally as a substitute teacher. Her latest service is her visit to the Straits in company with Miss Clark in connection with the Centenary Fund.

Though it is hardly fitting to speak of any who are now in charge at Uduvil, one can hardly pass over the name of Miss Henrietta Kanagasabai, who has been connected with the

THE UDUVIL STAFF—1924

(Miss Henrietta Kanagasabai at Miss Clark's left; Mr. J. C. Stickney at Miss Bookwalter's right.)

school for more years even than Martha Stewart. She entered the school as a pupil in 1886, graduated from the eighth standard in 1891, was appointed assistant teacher of needlework and scripture from 1891-1895, and in 1896 matron. Most of the time from 1896-1924 she has been head matron of the school. That she has held her position to the satisfaction of all changing principals and assistant principals, and now rules as easily a school of 350 boarders with five assistant matrons under her, as she did a school of half that number in the nineties, speaks much for her executive ability and powers of leadership. Only those who have been connected with so large a family of girls of all ages and kinds, housed often in inadequate and crowded quarters, liable, like girls the world over, to little naughtinesses, carelessness, and happy-go-lucky ways, can appreciate fully the services of a head-matron so capable, so unwearying, so steadfast in her standards of cleanliness and neatness as Miss Henrietta. Her coolness in critical times, when a girl faints, or has hysterics, and other girls are tempted to follow suit, when crowds of all sorts throng the Mission compound at times of special meetings in the Uduvil Church, or in death or serious sickness, make her a veritable bulwark of strength. Her high standard of truth and honesty, her earnest Christian character, and her refusal to compromise with evil in any way, have been an inspiration to many of her co-workers. On her visit to the Straits in 1918 she was welcomed by many Uduvil mothers, who were willing to trust their daughters to her, though

the present generation of Uduvil missionaries was unknown to them. Her presence in the school for all these years, often in vacations as well as in term time, shows a stability which is especially attractive to an Oriental people not fond of change. With Miss Henrietta are the others of what we may call the Old Guard,—Miss Margaret Gnanapragasam, who joined the staff in 1905 and now teaches the entrance class in the Training School, Miss Mary Daniel, the present headmistress of the Tamil school, who has been on the staff since 1908, Miss Ellen Vyramuttu, who took charge of the sick room in 1911, and Mrs. Lucy Miller Chelliah, who after sixteen years as teacher and pupil from 1897 to 1913, returned in 1918 after her marriage to help in the needlework department, of which she is now the head. Of the missionaries now in charge, Miss Bookwalter was appointed in 1911, Miss Hacker and Miss Clark in 1915, Miss Vogt in 1920 and Miss Vining and Miss Hodgdon in 1923. The school is indebted for its growth and success today to the various gifts of all these, missionaries, matrons and teachers, for each has given her very best to Uduvil.

CHAPTER X

UDUVIL PROBLEMS TODAY

The Centenary year has brought to many of those connected with Uduvil officially or unofficially, a growing thoughtfulness about the school and its future. Much has been achieved in a hundred years; and for that we give God thanks. More than 2000 girls have been educated, and though accurate statistics for the last 25 years are not available, nearly, if not quite, 1000 have become Christians through the influence of the school. The academic standard of the school is now such as wins praise from the Ceylon Education Department and from the public. But have we satisfied ourselves? What are our aims for the future? When Christian missionaries withdraw from Ceylon, perhaps in the not far distant future, will the indigenous Christian community find the Christian school under their control the most helpful possible agency for the training of Tamil girls and women? Is the indigenous Christian community preparing itself for such control?

One of Uduvil's first problems is her financial problem—how to supply adequately the many needs of the school, for new buildings, for scholarships for higher education for specially gifted girls, for other scholarships for girls from backward communities. Unless she become wholly a Government school, a part of her income will always need to be secured from other sources

than the state. Fees will probably be, in the future, as in the past, one of these sources; the third source, at present a yearly grant from America, cannot in the nature of things be permanent. In the future, should not the indigenous Christian Community supply this yearly grant? If an adequate endowment can be secured, the interest may be used for this purpose. Jaffna Christians may well remember that the obtaining of an adequate endowment now will be the greatest possible safe-guard, in the day, perhaps not very far distant, when Uduvil will be given over entirely to their control. For a secure future, such an adequate endowment, as well as an adequate scholarship fund, are necessary, if Uduvil is to take the same leading place in education for girls in the future as it now holds. In Ceylon, as in Japan and China, her women can accomplish undreamed of things in the century to come, and Uduvil's financial problem we leave to the love and loyalty of her daughters.

The problem of curriculum is today gradually being solved. Yet in connection with this also there are many questions. What about educating Tamil girls through the medium of English? In late years, a constant outcry has been heard in Tamil newspapers against English education. "Sweet Tamil" must be entrusted to the guardianship of Tamil women, say many, since Tamil men must needs know English for success in business and commercial ways. Let our girls be educated entirely in Tamil, or perhaps learn just a little English for conversational purposes. Yet we can hardly believe this outcry to be

wholly sincere. When a new Hindu school for girls was established from Tamil funds, it was made an English school, with the same course, in the main, as in other girls' schools in the peninsula. Not only so, but the very men who cry out against education in English for girls send their own daughters to be educated in English schools. It is public opinion that has made Uduvil's English School the larger department today. We know of no parent who can afford English education who does not prefer it. Only public opinion therefore can bring about a true movement toward Vernacular education for girls, and it is safe to say that before that day comes, many more readable books in Tamil on a much wider variety of subjects must be available. Otherwise, Ceylon girls will still remain in the world pictured by Tagore, "broken up into fragments by narrow domestic walls," and their minds cannot be "led forward into ever widening thought and action." For the present education in English and in Tamil must both be carried on at Uduvil.

What other changes are necessary in the course of study? Training in home life is well provided for by the new domestic science course, and will become still more practical when Senior girls can live in the model cottage and finance and plan their own domestic life. The destiny of most Uduvil girls is to become wives and mothers, and though there is much that mothers and wives can learn only by experience, yet school days should lay the foundations for that orderliness and care, that wise thrift, that ready

courtesy, that loving and unselfish spirit which comprise the ideal of a true home, so beautifully pictured by an Indian poet.

"Is there on earth a spot so fair
As can with that true home compare
Where every thought of "my" and "me"
Is swallowed up, nor shall you see
One spark of selfish coveting
For love is crowned eternal King—
Where grasping pride is all unknown
And others' good is as ones own
And each with each makes speed to vie
In deeds of lowliest ministry;
Where under tenderest cherishing
All loftiest, fairest virtues spring,
Blossom as in some garden bower,
And ripen into fruit and flower;
That home which nurtures from their birth
And gives in largesse to the earth
Poet and hero, saint and sage,
First source of all their pilgrimage.
Is there on earth a spot so fair
As can with that true home compare?" *

Uduvil girls in the past century have founded many true homes; in the future their wider education, their greater opportunities for true comradeship with their husbands are surely God's call to them to found homes of even deeper and wider influence. May "poet and hero, saint and sage" come from Uduvil homes in the new century.

Has Uduvil any part to play in fitting girls to become wage-earners? Can she contribute something which will enable them to become economically independent? The project method, with its many ramifications, teaches girls to

* Naryan Vaman Tilak.

coordinate hands and brains, and to fit themselves into their own environment. Thus if girls know how to weave, to use carpenter's tools, to make soap, to nurse and diagnose simple ailments, to cook appetizingly with proper regard for food values, they cannot help but be more useful citizens. But beyond this, is it fitting that they should learn some industry or trade which will make them self-supporting? An answer to this question is difficult because as yet it is unheard of for women to remain unmarried. There is no class of independent single women, such as exists in every country in theWest. There is, therefore, no likelihood that any but a very few Uduvil girls will remain wage earners for all their lives. The professions of teaching and nursing, now open to Ceylon women, seem to be yet undersupplied, so that those rare Uduvil graduates who remain unmarried are sure of opportunities for paid service, if they have been thoroughly trained, and do diligent and efficient work. There are, however, many widows who are left with a family to provide for, and for whom the daily struggle would undoubtedly be easier if they could do work in their homes which would be adequately paid. Uduvil girls can learn in school to crochet, to embroider, to cut and make garments, to make pillow lace. To organize Uduvil graduates who need to earn an income by such work after they leave school, is hardly Uduvil's business, but such an enterprise as the Ceylon Cottage Industries' Society might be a boon to many Jaffna women. A thorough general education, and training in diligence and adaptability seem

to be at present more needed than training in any specific industry.

As for the rest, the course of study should surely, in all departments, make a girl familiar with her own traditions, should create and stimulate a love for her own Tamil literature, for her own little Island and its parent country, India. In these days of renaissance and growth, Ceylon girls must not be isolated from the main current of Indian life. They must know —first of all their own history and their own culture. They must love their own poets,—Avvai, Toru Das, Tagore, Andal, Mrs. Naidu, Manickavasagar, Tilak, Thiruvallavar,—and to go further afield, their own great epic—the Rig-veda. They surely must know their own leaders of today, know what questions are confronting their own land, read the newspapers, not the marriage and death notices only, but the events of the day,—to see what God is doing in the world, and especially in their own nation. The scientific spirit should be theirs—the spirit which leads them to weigh and consider what they read, whether it be Mr. Ghandi's arguments against factories and for the daily spinning wheel, or the advertisement for a patent medicine for curing all the "ills that flesh is heir to." Nor should beauty and charm be lost sight of. Botany is a delightful study for girls, because it opens to them the wonder and beauty of the universe. Astronomy—acquaintance with the friendly stars—is also a never ending and always present source of joy. Yet no one can learn everything in a course which aims no further than a secondary school, and problems of adjustment

THE DOMESTIC SCIENCE CLASS.

in the curriculum will no doubt be continually to the fore at Uduvil in the future as they have been in the past.

What can Uduvil do to help solve the social problems of Jaffna—especially the two great problems of caste and dowry? In school, as we have seen, the problem of caste has been faced and partly solved. In both English and Vernacular departments today, girls of various castes and even of the untouchables, to use Mr. Ghandi's term, share all parts of school life together—eating, drinking, and playing, with no distinctions. But when an Uduvil girl leaves school for her own home, what can she do? The slightest deviation from custom in such matters will mean disobedience and bring sorrow to her parents. Yet surely our Christian community, at least, can no longer defend any system which so contradicts the spirit of Christ. If Christians are of outcaste origin, are they to be denied their share in the life of the church—to be unwelcome at the feasts which follow the yearly meetings in October and May, to be coldly received at women's missionary societies, to be uninvited to church excursions? We know that Uduvil Christian girls of the present generation will aswer no, and we hope, too, that their Uduvil Christian mothers will uphold them in their effort to translate into practise their theories of brotherhood. The recent example of one Uduvil Christian wife and mother, who ate and drank at the wedding of a bride of the lowest social status must be an inspiration to all others. Progressive young men often complain that it is their wives who hold them

back, and who prevent their taking the decided stand which they wish, on matters of caste. Yet the opposite is also true, that women of vision and breadth are held back from social progress by their husbands. When girls in earnest about this matter can marry husbands equally earnest, as in the case cited above, we may expect to see a real step forward. The Christian community must needs be the leader, for among Hindus, religion and caste are so interwoven that the eating of a meal together with untouchables is even now admitted by forward-looking Hindus to be impossible.

As for the dowry question, no Westerner will as yet venture to say that Western ways of marrying must prevail in the East. Yet a Westerner but echoes the best sentiment of the Tamil Christian community when she urges that the materialistic custom now prevailing in Jaffna, where the girl with the largest dowry is the surest of an early and prosperous marriage, should somehow be abolished. How can Uduvil girls help in this matter? By becoming so desirable in character and accomplishments that they shall be sought for their own sakes? This surely is the ideal, but we hardly believe it is yet a sufficient remedy for things as they are. Too often have Tamil girls of fine mind and character been married to inferior and unworthy men, because, forsooth, their property was not large enough to satisfy those who were more nearly their equals in ability. There are cases where Uduvil girls without dowry have married happily and well, and other cases where Uduvil girls have refused

to marry except on condition that they be chosen for themselves. Yet these cases are too few. One Tamil Christian gentleman suggests that girls bind themselves by a vow in their school days that they will not marry unless they are sought for themselves alone. Others believe that the initiative must come from young men, and that they must have such ideals of self reliance that they will not be willing to depend on the financial assistance of their wives' dowries to enable them to succeed in their professions. The character of their future helpmeet should not be a secondary consideration. One thing is sure,—the remedy in both these fundamental questions lies in the hands of youth. Our young men are dreaming visions, and our daughters are prophesying of the future; God grant that they may not lose their visions; that they may, if necessary, bind themselves by vows, so that their course may be true, when mature life brings them into touch with more sordid ideas; that they may have courage, if need be, to cause sorrow and suffering even in their own homes, rather than be untrue to themselves. The path of every great reform in social custom in any country has been a path of difficulty and sacrifice, and has brought sorrow to countless individuals. The path of reform in India, too, must be painful; Uduvil expects her daughters to choose the painful paths bringing sorrow on their loved ones, if need be, but with modesty, steadfastness, and faith, that in the end—in the hereafter, if not here,—their loved ones may see with clear

eyes, and may bless them for the very things which they now condemn.

There are other social questions more intimately connected with school life. Eating with Western utensils, taking part in Girl Guide activities, associating in the classroom and perhaps outside with unmarried young men, contrary to Tamil custom—are these to be allowed? The Tamil custom is to eat food with the fingers of the right hand; the introduction of forks and spoons in the Uduvil dining room was made several years ago, however, that girls might become sufficiently accustomed to Western ways, so that if the social positions which they occupy after school days should lead them to frequent intercourse with Europeans, they might feel no self-consciousness or shyness at any lack of knowledge. It still seems advisable to the present historian for older girls, at least, to learn to use the fork and spoon easily and instinctively, for so long as Westerners have so large a share in Ceylon's social life, so long will it be advisable for Tamil girls to learn to a certain extent, at least, their ways. How much shall Tamil girls associate with boys and young men of their own age? At present, except in a very few families, all intercourse ceases from the time when a girl becomes twelve or thirteen, until after she marries. Our Christian community seems divided in their opinion. Several think that mission schools might give opportunities at parties and social gatherings of various sorts for boys and girls to meet in a missionary's bungalow; others feel that such social intercourse would be at present too venturesome

a step. The most natural way of becoming acquainted would be in the classroom, and the present historian believes that co-education in higher classes would be one of the most helpful ways to teach boys to respect the abilities of their sisters and girls to behave with poise and modesty in the presence of those of the other sex. Dowry would surely seem of less importance if young men could see for themselves the capabilities of educated young women. Young men can help the coming of this reform by refusing to speak of any girl except with respect; girls can help by quietness of behavior and absence of self-consciousness. Uduvil is proud of every Uduvil girl who has shown courage in risking her reputation with the conservative public by participation in social occasions where men are present, for in this matter also, progress will come only by courage, and willingness to suffer criticism and blame. As for the Girl Guides, perhaps the question need hardly be raised, since Hindus as well as Christians have initiated the Movement in their schools. The Guides have done much for Uduvil in helping to develop ideals of honor and service, in uniting Uduvil with girls all over the island and throughout the world. An organization more Indian in character could not be so international, and would probably lose by a more limited field more than it would gain by a more national aspect. As long as the Girl Guide Association continues to develop usefulness, *esprit de cornps*, "high honor," and quickness of observation and of deed, in Uduvil girls, it is too valuable an organization to lose. Any

further attempts in Ceylon to adapt it more nearly to Eastern ways,—any suggestions of any kind on the part of the public as to how to make Uduvil a more truly national school,—not less Christian, but less Western,—will be welcomed by all those who have in charge the destinies of Uduvil today.

Another question is that of higher education for girls,—one on which the Ceylon public is still very conservative. The greatest objection seems to be that a girl's health suffers and renders her unfit for her future duties as wife and mother. This same objection was raised in the seventies and eighties in America, but has been completely silenced by the increased health and vigor of American college women. There is no intrinsic reason why the health of a girl any more than that of a boy should suffer by four or five years of study beyond secondary school grade, and though higher education for women is still too recent to afford us any statistics of value, we venture to say that those girls who have undertaken careers in medical schools or B. A. colleges, are not inferior in health to these who remain at home for four or five years before marriage. Another objection seems to be that if a woman chooses higher education she should remain unmarried,—otherwise her expenditure of time and money is wasted. But higher education is valuable in itself, for the individual woman as well as man. It opens up new treasures, develops new capacities, makes a well-equipped life that shrinks from no task. The difference between a college woman and one who has not had this opportun-

ity should be, as in America, not so much in amount of knowledge, but in the way in which she approaches and solves the problems which life brings her, in the initiative and courage which she shows in breaking away from the old and trying the new, in the sound judgment as to what to abandon and what to keep, in the more interesting personality which enables her to give more, when she gives herself. If this is the result of higher education, surely it is just what India needs today. There comes, too, the call of service—not only to the professions of teaching and medicine, which are still far too inadequately supplied, but for women social service workers, women who can take a leading part in community life. Ceylon has still to wait for her poets and authors – men and women—and though their slow appearance is often attributed to the Government system of education through the medium of English, yet to one who has read the beautiful poems of Mrs. Naidu and Toru Dutt, so thoroughly Indian in spirit, yet in language English, this can hardly be a sufficient reason. No—girls who have drunk at the fountain of both Indian and English literature ; girls whose hearts have been touched to high issues by visions of India's poverty and need, or who thrill to her beauty, will be the future poets of Ceylon—and for such visions they need the most thorough possible training, both of mind and heart. As for the possibility of Uduvil itself becoming a college for women, as was often suggested in the seventies, and as was even thought possible twenty years ago, this

seems hardly necessary today. Until the movement for higher education for women increases, the Women's Christian College in Madras, the Medical Schools in Colombo, Madras, and Vellore, the University College in Colombo with its proposed women's hostel, are ample to accommodate all who apply. By the time of Uduvil's one hundred and twenty-fifth anniversary, the question may be raised again.

There remains Uduvil's greatest problem of all—how she is to help her daughters, past and present, to be fine Christians, to do all things in the spirit of Jesus Christ. Many of them have embarked on the splendid quest during their school days; a few have hesitated to embark and now no longer feel the desire; others have undertaken the great adventure after their school-days were over; others still are embracing it now. Every Friday when the whole English School assembles in the Church, and the Tamil School in the study hall, a special prayer is offered for all the old girls—that they may choose lives of sacrifice and service, that they may grow in grace, and in fellowship and communion with Christ, that they may use every talent in His service, and may daily realize that unto those to whom much has been given, of them shall much be required. On the last day of the term the English School girls sing their prayer for the old girls:

"Bless old scholars, Heavenly Father,—
God bless our school:
All the wanderers do Thou gather
Far from our school,

May the sick ones know Thy healing
In sad hearts Thy calm be stealing
Do Thou Thy dear self revealing
Bless, bless our school."

In these Centenary days, may a blessing come to each Uduvil girl, no matter how far away her wanderings, how obscure and humble her life, how heavy with sorrow or trouble her heart. May she hear again the high call to a life hid with Christ in God, and renew her vows of consecration to Him. May her eyes be opened to the service she can give among the poor and helpless in her own environment, may she resolve with Blake that she will not "cease from mental fight" until Jerusalem is built in her own Ceylon. Only God himself can give us the blessing that we ask in these days, for Uduvil is His school; through His spirit it was founded; and in the spread of His spirit and his Kingdom it finds today the chief reason for its existence.

"All we can do is nothing worth unless God blesses the deed,
Vainly we hope for harvest till God gives life to the seed,
Yet nearer and nearer draws the time—the time that shall surely be,
When the earth shall be filled with the glory of God—as the waters cover the sea."

APPENDIX A

Course of study in 1846 (from a book of school reports.)

First Class

English Instructor No. 3. pp. 1-58
Geography of Palestine
இலக்கணச்சுருக்கம் pp 1-4
English Grammar, Parsing
Reading "Morning Star," Vol. 5
Copy Writing

Second Class

First Lessons No. 1—through
Woodbridge's Geography pp. 1—54
Joyce's Arithmetic Com. Sub. Mult. & Divid,
Reading "Morning Star"
Copy Writing

Third Class

English Instructor No. 2, pp. 1—22
Joyce's Arithmetic, pp. 1—19
Tamil Geography. pp. 124—142
Webster's Spelling pp. 24—42
Reading Tamil New Testament
Copy Writing on slate

Fourth Class

Goodrich's First Reader pp. 1—22
Tamil Geography pp. 1—11
Writing Tamil and English on slates
வேதப்பொழிப்பு
Mental Arithmetic. pp. 1—11
பாலபோதம்—3
Reading New Testament

Fifth Class

"First Lessons" No. 1 p. 1—25
Tamil Geography p. 1—61
வேதபொழிப்பு pp. 1—192
வேதவிஞ்ஞிடை through
ஞானதீபிகை pp 1—32
பாலபோதம்—3—p 1—through
Reading Testament

The following outfit was given to each girl who had completed her course until 1855. After this date the outfit was reduced to about one third of these articles, and still later to a Bible and a work bag. At present, no outfit is given, except for the Christmas presents which each child may receive from the boxes sent by friends in America.

Outfit given until 1855

(from the school report of 1856)

		£ s. d.
1	fine cloth valued at	4—0
2	coarse cloths at 1—6 each	3—0
1	" " 14 cubits in length	2—3
1	wedding jacket—fine	1—6
1	fine jacket of bleached cloth	—9
4	ordinary wearing jackets	2—6
1	ordinary sized pillow	1—0
1	round pillow covered with print	2—0
3	pillow cases of country cloth	9
1	veil for wedding	2—0
	comb, needles, thimble, bodkin	—9
	sewing cotton (thread)	—3
1	patch work quilt	4—0
1	mat (sleeping)	—9
1	brass plate	2—0
	stationery valued at	1—0
		£ 1—8—6

In addition to the above, the cloths and jackets which were in wear by the individual were also given.

SONG OF THE GRADUATING CLASS IN 1872

(The verses celebrate the Spauldings, Miss Agnew, Mr. Lawrence, Mr. & Mrs. Page etc.)

குருவான தேசிகரே–அவுலந்தெனும்
குன்ரு தயை கடலே–நாஞ்செய்த
குற்றம் பொறுத்திடலே– ஏழைக்
கோதை மாரது பேதமை நீங்க
கூப்பிட்டு நன்மை செய்தீர்.

தாயைப் பார்க்கிலும் பரிவாய்–அம்மாதாயே
தாங்கியணைத்தீரன்பாய்–உமக்கு நாம்
சாஷ்டாங்கம் செய்தோமின்பாய்–இந்த
தாரணி வாழ்வு கூரும் போதெல்லாம்
சத்யமுமை மறவோம்.

கன்னிகாரத்தினமே–சூசினம்மா
கைம்மாறில்லை யரிதே–நீர்வைத்த
கரிசனை மாபெரிதே–அதி
காதலோடெமை யாதரவுடன்
கண்மணிபோற் காத்தீர்

சின்னம்மாத் தயை நிதியே–மாதாவே நீர்
செய்த தயை பெரிதே–இப்புவி
செப்பவொண்ணு வரிதே–உதவி
செய்யாமற் செய்தீர் வையம் வான்பதில்
செய்யினும் போதாதே

மானிப்பாயிலேயிருந்து–உவின்னி அம்மா
வந்தீரெமையருட்டி–கீதாசாரம்
தந்தீர் நன்ரூய் மருட்டி–உமை
வாழ்த்திலேம் பத கீர்த்தனங்களால்
வந்தன மீந்தனமே

சிறி லோறென்சுத்து மையே–ரத்னேச
தேசிகரே சிறியோம்–உமக்கு நாம்
செய்வதொன்று மறியோம்–நிதம்
தேடவும் மடம் மாறவும் கலே
செப்பியெமை வளர்த்தீர்

நீரில்லாக் குளத்தை விட்டு–பறவைகள்
நீங்குவபோல் அகன்றீர்–சார்ல்ஸ் ஐயா
நீருங்கலே புகன்றீர்–உமை
நினைந்து நாளினும் மனந்தளம்பினேம்
நேச நமஸ்காரம்

பல ஆண்டு நற்குரவர்–பேச்சம்மா
பத்தா தமதிடத்தில்–உபாத்திமை
பண்ணியெமை நடத்தி–வெகு
பாங்குடனெமைத்தாங்கியன்பொடு
பாராட்டினீர் மறவோம்

அன்போடெமையுவந்து–எமக்குற்ற
ஆதரவாயிருந்தீர்–புகலிட
மாகியறிவு தந்தீர்–இங்கே
ஆகமோடுயிர் போலவே யிருந்
தையையோ நாம் பிரிவோம்

பிரயாசை யுற்றெமக்கு–மாதையக்கா
பேரறிவோதிவைத்தீர்–இதயத்திற்
பேரன்பினம்பை யுய்த்தீர்–எங்கள்
பெற்றிஞர்களுள் உந்தன் செய்கையை
பேசிப் புகழ்ந்திடுவோம்

வேதபோதனை புகன்று–போதகர்நீர்
மிக்க நன்மை புரிந்தீர்–பிரசங்கம்
வித்தகமாய்ப் பொழிந்தீர்–பவம்
வீழவும் பரவாழ்வு தேடவும்
மெத்தவுபகாரம்

சுப் சோபன வந்தனம்–பிரியாவிடை

சொல்லிப் புறப்படுவோம்–பெரியோரே
தூரப்பிரிந்திடுவோம்–உங்கள்
சுந்தர வதனந்தனுலே சந்
தோஷமுத்தந் தருவீர்

வாழிவிருத்தம்

விந்தை செறி அமரிக்க மிசியோன் வாழி
மேத குசற் குருமார் கன்னியர்கள் வாழி
முந்து புகழ் கன்னிமை சேர் குருப்பெண்வாழி
மூதறிஞர் சூரவர் கலை கற்போர்வாழி
ஐந்து பெரு மாண்டுடு விற் கல்லூரிக்குள்
அமர்ந்து கலை பயின்று மன மகிழ்ந்து தேறி
நொந்து குழன் மங்கையர் பன்னிருவர் நாங்கள்
குரு பதனர் யேசு பதங் கும் பிட்டோமே.

TRAINING SCHOOL GRADUATES, 1887—1924

(TAMIL SCHOOL)

1887

Sarah Daniel

1888

Hester John

1889

Mary Hemphill — Mrs. Paul Chellappah

1891

Annie Gnanamuttu

1892

Vina Nager — Selena Hoisington

Mary Villavanyer

1893

Rebecca Danvers — Chellamuttu Umier

Clara Nagamuttu

1894

Emily Veerakatty

1895

Faith Kathikesu — Louisa Kanapathippillai

1897

Anna Seenyvasagam

1898

Emily Karthikesu — Anna R. Visuvalingam

1899

Emily Howland — Emily Arunasalam

1900

Louisa Kartikesu — Anna Ramalingam

1901

Margaret Anderson

1902

Grace Arunasalam Louisa M. Kathigesu
Emily Pariatamby

1903

Jane Tambipilly Lucy Miller
Margaret Gnanapragasam

1904

Elizabeth Kathikesu

1905

Clarissa Gnaner Susan Maruther
Mary T. Daniel Eliza Amarasingam
Mary Nager Susan Gnanamuttu

1906

Sarah Saravanamuttu Anna Kanapathyppillai
Jennie Chemacutty Hall

1907

Anna Anderson Gnanamuttu Saravanamuttu
Achimuttu Tillyampalam

1908

Anna Elyatamby Rosaline Kanapa thypillai
Emily Velupilly Jane Daniel
Eliza Moses

1909

Emily Williams Gnanamma Sabapathy
Tangachymuttu Katherivalu

1910

Eliza Velupilly Margaret Periatamby
Carrie Gnanapragasam

1912

Anna Chiviatamby Nallamma Katherapilly
Margaret Saravanamuttu Susan Williams

1913

Harriet Anderson Alice Sithamperanather

Lucy Chinniah
Chinnamma Kathiresu
Susan Kasinather
Alice Vallipuram

1914

Anna Arumugam
Chemiamma Jacob
Annamma James
Anna Murugesu
Susan Sabapathy
Susan Tambimuttu

1915

Margaret Daniel Velupilly
Eliza A. Thiagar
Mary Arulpragasam
Grace Sinnatamby
Annam Murugesu

1916

Harriet Chinnappu
Margaret Joshua

1917

Emily Krishner
Mary Venasitamby
Lucy Velupilly

1918

Rose Kasinather
Chellachy Murugupillai
Emilly Chelliah
Rose Arulpragasam
Chellam Sanmugam
Esther Satkunam
Chellam Venayagamooty

1919

Marnickam Murugesu
Nallatangam Vallipuram
Mary Richard
Ponnammah Wesley
Chellamuttu Sabapathy

1920

Chinnammah Chinniah
Ponnachy Murugapper
Eunice Jacob
Ponnammah Ponniah

1922

Rasammah Kandappu
Pathanipillai Sabapathy

1923

Seevaratnam Wadsworth
Rasammah Sithamperapillai

1924

Harriet R. Chinnatamby
Thangaretnam Samuel
Sarasupathy Suppiah
Sivayohammah Tilaganather
Thyalmuttu Ponniah

ENGLISH SCHOOL GRADUATES 1899—1924

(Calcutta Entrance and Senior Cambridge may be considered graduates, Senior Music and Senior Domestic Science may be considered Graduates in those Departments.)

Calcutta Entrance

1899

Hester John — Eunice Mann

1901

Stella Sanders — Rebecca Danvers
Anna Seenivasam — Susan Charles

1902

Jane Joshua — Eunice John (Keshab Chundra Sen Prize)
Emily Hensman — Margaret Nathaniel (3rd class Teachers Certificate)

1903

Alice Sanders — Emily John

1905

Emily Hitchcock (Keshab Chundra Sen Prize)
Margaret Anderson

Senior Cambridge

(NOTE. Only those candidates are eligible for Honours, who are under eighteen years of age. Higher courses of study taken elsewhere are indicated within parentheses.)

1906

Margaret Hiosington (Senior Normal, Singapore, F. M. S.)

1915

Elizabeth Nesamma Charles — Victoria Eliatamby
Rasammah Perinpanayagam

1918

Daisy D. Anketell (Honours, Distinctions in Scripture and Music, B. A. Madras University, 1923

Grace Jecks Paul, (B. A. Mt. Holyoke College, 1924, M. A Colombia University, 1924.)

1919

Rasammah Thuraiappah (3rd class teachers' certificate).

Jane Carpenter

Flora Clarence (Training College, Colombo, 1922.)

1920

Mary Gnanamma Willliams (Training College, Colombo 1923,)

Emily Danforth (died, June 1921.)

Kanagamma Curtis (student at Vellore Medical College, South India.)

Elizabeth Velupillaai (student at Woman's Christian College, Madras.)

1921

Emily Kumarakulasinghe (London Matriculation 1923.)

Alice Puranam Leavens Susan Sanders

1922

Lily Amirtham Bissell,

Victoria Emily Buell (student at Vellore Medical College, South India.)

Jane Snell.

1923

Lily M. Chelliah (Honours, distinction in Scripture, University College (Colombo) Scholarship for girls 1924)

Ranee S. Paul (Honours, distinction in Scripture, Student at Women's Christian College, Madras.)

Elizabeth Saravanamuttu (exemption from London Matriculation.)

Dora John (Student at Women's Christian College, Madras.)

Lily Katherapillai Ariamma Hudson

Ratnamma Sinnatamby Grace Lee

Thevamany Phillips

Junior Cambridge

(The names of those who later passed the Senior Examination are not included. The Junior Cambridge examination was discontinued in 1922.)

1906

Joyce Stockton.

Mary Paul (Ladies' College, Colombo; 3rd class teacher's certificate.)

1908

Gnanaparanam Vettivalu.

1909

Alice Ratnamma Stickney.

1911

Caroline Kumarakulasinge — Mary Joshua

1912

Mary Nelson.

1914

Mary Bacchus — Emily Joseph

1915

Elizabeth Ponnamma Miller

1918

Margaret Saravanamuttu.

1920

Susan Seevaratnam — Gunapushani Chinniah
Rose Joseph — Betsy Daniel

1921

Agnes Lee.

1922

Mildred Yesuthasan — Kanagam Arumugam
Lizzie Joseph — Pakkiam Daniel
Grace Yesuthasan — Kirupai Mathiaparanam
Manonmany Scudder — Daisy Chelliah

Senior Piano Graduates (Trinity College of Music)

Daisy Dannammah Anketell (Junior Exhibition 1916—1917.)
Leila Sanmugam Agnes Lee
Rose Welch

Intermediate Piano Graduates

Grace Paul Dulcie Solomons
Emily Joseph Mary Evarts
Milly Samuel

Junior Domestic Science

Daisy Suppiah Vethavally Saravanamuttu
Hope Lee Mercy Yesuthasan
Alice Arumugam Ruth Lee
Rose Arulpragasam Mercy Lyman
Karmalar Mathiaparanam Alice Snell
Mercy Edwards

Harrison, Minnie (Hastings)
Uduvil, 1824-1924, being the history of
of the oldest girls' schools in Asia. Te
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1. Education of women--Ceylon. 2. Miss
Ceylon. I. Title.